Prabuddha Bharata

OR

AWAKENED INDIA

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

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Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise ! Awake ! And stop not till the Goal is reached
—Swami Vivekananda.

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THE VEDANTA.*

In one aspect God is the Absolute and in another aspect He is the relative. What does the Vedanta teach? It teaches that Brahman alone is real and the world unreal. So long as the Lord keeps in us the consciousness that *we are devotees,* His world-play (*Lila*) remains a reality to us. But when He wipes out even that idea, when all ego is erased, then That which remains is the true Reality. What That is, words cannot express.

As long as He keeps in us the consciousness, 'I am', so long everything has an existence for us. The plantain stem consists of both the pith and the layers covering it. When there is the pith there are

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* A free rendering from the Bengali original Sri Sri Ramakrishna Kathamrita by M.

the layers, and when there are the layers there is the pith. The pith is related to the layers and the layers are related to the pith. So when we speak of the Absolute we imply that there is also the world-play (*Lila*). When we speak of the world-play we imply that there is also the Absolute.

The Lord Himself has become both the individual soul and the universe (Jiva and Jagat). He has become the twenty-four categories (Tattwas) of the Sankhyas. When He is inactive we call Him the Absolute (Brahman). When He creates, preserves and destroys we call Him the Universal Energy or the Divine Mother (Shakti). Brahman and Shakti are not different. Water is water whether it stands still or moves.

The consciousness—'I am', does not leave us easily. And so long as that remains one cannot say that the Universe and the individual soul are not real. We do not get the full weight of the Bel fruit if we throw away the shell or the seeds.

The roof and the stairs are made of the same brick and mortar. In Him who is Brahman, Jiva and Jagat have their being.

Devotees, men of realisation, accept both the form-aspect and the formless aspect of God. Through the strength of Bhakti part of the water of the ocean (Brahman) forms into ice (manifests). When the sun of knowledge rises the ice melts again into the water.

By reasoning we cannot attain the Absolute. So long as we reason we cannot but think of the world, of sense-objects, of sight, taste, smell, touch and hearing. When we transcend reasoning, knowl-

edge of Brahman comes. The ordinary mind cannot know the Atman. The Atman can be known only by the Atman. Pure mind, pure intellect and pure Atman are one and the same.

To perceive one thing how many things are necessary—the eye, light, the mind! If you leave off one of these there will be no perception. So long as the mind continues to function you cannot say that this world does not exist, or that the ego does not exist. When the mind is annihilated, when its activities stop, then Samadhi comes, then Brahma-Jnana, the highest knowledge comes.

What does it avail simply to feel the presence of God! Don't think that with God-vision everything is accomplished. One must bring Him to one's home (heart) and talk with Him intimately. Some have heard of milk, some have seen milk and some have tasted milk. Few people have seen the king; very few have invited him to their homes; fewer still have banqueted him.

OCCASIONAL NOTES.

We offer our reverential salutations for the New Year to the prophets and seers of the human race, and hearty greetings to our friends and well-wishers all over the world. At this auspicious hour that sees the passing away of the old year and the ushering in of the new, the Prabuddha Bharata steps on the threshold of the twenty-ninth year of its existence. And these noble words of benedic-

tion to "The Awakened India", which rose from the inspired lips of the great Swami Vivekananda, steal upon our soul in all their solemnity, bringing to us fresh hopes and renewed strength—

> Himala's daughter Uma, gentle, pure,
> The Mother that resides in all as Power
> And Life, who works all works, and
> Makes of One the world, whose mercy
> Opes the gate to Truth and shows
> The One in All, give thee untiring
> Strength, which is Infinite Love.

It is this never-failing blessing of the Swami that has sustained the Prabuddha Bharata through many a vicissitude and trial during the long years of its life in the field of journalism.

This solemn hour reminds us of the mission which the Swami entrusted to us,—the mission of spreading broadcast the sublime teachings of the Vedanta among all people, irrespective of caste and creed, race and nationality. He wanted us to preach the wisdom kept hidden in the forest and the mountain cave to the very heart of society in the field as well as in the market-place. The Prabuddha Bharata is contributing its humble share in democratising the highest knowledge of the Upanishads—the crowning glory of Aryan culture. This year it is taking a new step which is sure to help it to reach an increasing number of readers, and thereby give it a greater scope of service to society. And we fervently hope that the "Awakened India" will be able to give a better record of its work in the future, and bring us nearer to the ideal as set forth

by the great Swami—the ideal of uniting in one spirit the forest and the city, the hills and the plains.

The world stands most in need of the saving gospel of Unity to calm the bitter discontent and restlessness raging in the soul of mankind. At present humanity is being torn asunder by hatred and jealousy, strifes and dissensions. Race-consciousness and colour-prejudice, caste-pride and class-vanity, arrogant patriotism and blinding nationalism—all these are bringing about a lamentable cleavage, and are inflicting untold sufferings on the whole human race. Everywhere the strong oppress the weak, and the rich tyrannise over the poor. Apart from the iniquitous subjection of one nation by another, the suppression of woman and the people has been one of the darkest chapters in the history of mankind. Woman, instead of being given her rightful place as man's partner in life, has been degraded to the position of a hand-maid. Man the tyrant has tried to bind her hand and foot by the shackles of customs and conventions, and has stood in the way of the free expression and the all-round development of her soul. The masses, in their turn, have been made no better than the beasts of burden of the so-called upper classes. They have been denied equal rights and privileges. And not only that, they have been ruthlessly exploited and oppressed in order to satisfy the greed of wealth and power of the privileged few. In every department of life the worst forms of tyranny have been practised, and this in the name of justice and equity.

But fortunately a reaction has set in. The

oppressed in every land are revolting against the heartless tyranny of the dominating classes. Inspired by new ideals and aspirations, they are struggling unto death to assert their birthright and regain their individuality. This is giving rise to wide-spread conflicts between the white and the coloured peoples, between the higher and the lower castes, between the capitalist and the labouring classes. The poor and the downtrodden are restless for salvation. The soul of the tyrant, too, is weary and is crying for peace. In short, all men and women except the most depraved, are praying for the passing away of the present world-order, and are trying to bring in a new era of peace and harmony, equality and brotherhood.

The present world-unrest is a clear indication of the earnest desire of mankind to put an end to all agencies and machineries of oppression, and to give a full and free expression to its innate powers and possibilities. Truly speaking, it is the travail of the birth of a new humanity, and with it of a new world-order. But unhappily this period of transition is marked by a great conflict of ideals, individual and collective. The materialistic ideals which made man value earthly possessions and temporal powers more than the kingdom of God, and spelled untold sufferings on him, are being greatly discredited everywhere. But unfortunately new, humane ideals are not being taken up as readily as the old selfish ones are being discarded. Most people do not know where to go for a deeper vision and a truer ideal of life. Religion can no doubt supply the spiritual

idealism that humanity sorely needs to-day. But the religions of to-day have become lifeless mockeries. The teachers themselves are at war with one another, and the followers are at a loss what to do. The house of God is the only place where people can go for peace and shelter. But the house itself is divided by sectarianism and bigotry, and is swayed by the dominating materialism of the day.

Almost everywhere the church has become a mere appendage of the machinery of the state, and helps to further the material policies of the politician and the capitalist guiding the destinies of nations. Most of the missionaries of the "institutionalised" or "politicised" religions, obsessed as they are by the ideas of imperialism, are out to convert the "backward" races in order to make their enslavement and exploitation easier and more secure to their countrymen. Those who in season and out of season denounce the social and religious systems of the "heathens", are doing practically nothing to stop, nay are mostly helping to further, the spread of the terrible curse of racialism throughout the world. One of the greatest tragedies of modern civilisation is the introduction in the field of religion of the competitive and selfish methods of the world. And side by side with the political and economic imperialisms, the world is also witnessing to-day the new phenomenon of religious imperialism which proposes to evangelise the whole world, if possible, in one generation, and this with a view to win mankind over not to God but to Mammon.

The world never lacked in the higher ideals of

life. These are to be found even now in every great religion in some form or other. But the trouble is that although many profess the ideals, few are willing to live up to them. As a matter of fact the mere profession of high ideals seems to absolve most men from the obligation to sincerely act in accordance with them. It is the narrow interpretation of religion, and the undue importance attached to its non-essentials that are responsible for the failure of religion to act as the greatest unifying force in the world. Creedal religions can never bring peace and harmony to mankind. For each one of these desires the end of all strifes and dissensions and the establishment of world-peace through its own triumph and the suppression of others,—a condition that can never be fulfilled in our world of diversity.

The present world-unrest can be stilled only if its root-cause—selfishness and greed for wealth and power—is eradicated from the heart of men. A community of spiritual ideals alone can redeem our discordant and distracted humanity, and soothe its lacerated heart. It is the realisation of the immanent Unity in mankind that can break down the dividing walls between man and man, and unite in one spirit all the different members of the one great human family. Universal brotherhood, to be of any meaning, must be based on the solid foundation of a universal religion. And Vedanta with its universal teachings can furnish a world-ideal that will know no invidious distinctions between class and class, nation and nation, race and race. Apart from the peace and blessedness it will bring to the individual,

it will enable man to recognise the Religion in all religions, the One in the many. It will help man to sacrifice his prejudice of race and pride of caste at the altar of humanity, and to realise ultimately the fundamental unity of the human race.

This universal religion will serve as the greatest unifying factor in the world. It alone will enable the coming man—the member of a new, spiritually redeemed humanity, and the heir to the synthetic culture and civilisation of the future—to declare boldly with the spirit-incarnate of the age, Swami Vivekananda—"I am grateful to my white-skinned Aryan ancestor, I am far more so to my yellow-skinned Mongolian ancestor, and most so of all to the black-skinned Negritoid. . . . We are proud that we are descendants of the whole universe, sentient and insentient. Proud that we are born, and work and suffer,—prouder still that we die when the task is finished and enter for ever the realm where there is no more delusion." May such a blessed day of Brotherhood and Unity soon dawn upon the world, and bring peace and happiness to the restless soul of humanity!

ओं पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ओं शान्तिः शान्तिः शान्तिः ।

"All those that are invisible are filled by Brahman. All these that are visible are also fully permeated by Brahman. The whole universe has come out of the infinite Brahman. Brahman is

infinite although the whole universe has come out of It."

Om Shantih! Shantih!! Shantih!!!

X OUR PRESENT PROBLEM. X

The problem of India to-day is pre-eminently the problem of the masses. It is almost a truism now-a-days that in any country it is the condition of the masses that is of paramount importance. A country may produce a few gigantic persons, it may even have a fairly educated middle class, but so long as its masses are not up to the mark it cannot be said to be a flourishing country. For in times of prosperity this handful of cultured citizens may somehow manage the affairs of the country, but in times of tribulation and danger they are powerless to cope with the situation unaided by the combined strength of the masses. A perfect social organisation is that in which every unit of the society is slowly helped to take up a higher and higher position till it fills the highest ranks in the land. If in a country there is such a system as will ensure the above process, that country is sure to be stronger and more virile in comparison with other countries of an equal or greater bulk, the resources of which are disorganised. For it is not bulk that counts, but the ability to move and make use of every part of the body. The lion is more powerful than the elephant because it can utilise its full energy whenever and in whatever way it likes. Here motion compensates for the deficiencies of bulk.

A country like China or India is for this reason inferior in status to one like Japan or England. But all this can be changed. The elephant may not attain the nimbleness of the lion, but one country can very well compete with another country—China or India can vie with Japan or England—by making its life-currents pulsate to the very farthest extremity of its body. Not only it can, but it must do so, if it has to live on earth.

Compared with the masses of any country in the West, our masses are far superior in many vital points. They are more sensible, more peace-loving and more moral than those of the West, though they may not have adequate trumpeters of their virtues like their fortunate brothers across the seas. Above all, the dependence—social as well as political—of centuries has taught them the precious lessons of patience and perseverance. All this means that the Indian masses furnish excellent material for the national regeneration with a minimum of effort, if only there be heads wise enough to manipulate them. But unfortunately there is a sad dearth of these organising heads and consequently we find our masses no better to-day than they were some centuries ago. How can we expect many ideal leaders in a country where the upper classes have steeled their hearts against the woes of their brethren of the lower strata? No wonder, therefore, that after ages of selfish scramble for power we come across a Vivekananda or a Gandhi, pouring out his heart's blood for these children of the Almighty whom their own brothers have been treating as mere beasts of burden.

But we want not one or two but hundreds of such, who, by their lives more than their words, will again breathe a new spirit of hope and courage into the moribund souls of our countless millions. New visions of life are to be opened up to them and they must be made to feel that they also are men in a world of men. They must be fed and clothed, given a reasonable share of earthly enjoyment, and above all, educated, so that they may understand their real position. In short, we must help them "to develop their lost individuality."

Society has oppressed them enough. Now shackles must be removed from their feet. Let them come out and walk in the sunshine of God's grace. No more grovelling, no more crouching in fear, no more cursing of life for being born in this land! But each party must atone for its sins. The masses must give up their lethargy, their disregard of education and culture, and gain their lost ground by making rapid strides. Instead of cursing the higher classes, they should try to imbibe their culture, which alone will set them on a par with their present masters. These have been wolves because they themselves chose to be sheep. Let them assert their own rights and the tightening grip of their oppressors will be slackened. On the part of the upper classes also there is a solemn duty to perform. If they consider themselves to be really possessed of a higher status, they should show it before the public by acting in accordance with this notion. Let them prove their worth by lending their miserable brothers a helping hand. It is their bounden duty at the present

moment. For let them not take shelter under the comforting thought that they at any rate are unaffected by the misery of the lower classes. Not so. If they think like that, they totally misjudge the situation. Already, before the powerful civilised world, we Indians—masses and classes alike—are no better than semi-barbarous savages. This is the general accepted opinion of the educated Westerner regarding us, notwithstanding the passing generosity, under pressure of circumstances, of a stray voice here or there. This sweeping condemnation is the price that India has had to pay for allowing class privileges to go on unchecked. But still our eyes are not opened. Still we are sitting in judgment over the fancied incapacity of people other than Brahmins for the study of the Vedas, and declaring them ineligible for this most fundamental right of man. It is high time we turn over a new leaf and look upon birth not as a passport to all the honours that a land can bestow, but as an insignificant factor—one might say, an accident—in the economy of life. A tree is known by its fruits. If the son of a member of the so-called depressed classes shows intellectual and moral powers equal or superior to those of a born Brahmin, a healthy society should ungrudgingly extend to him the privileges of that noble caste. This cannot but produce beneficent results to the country as a whole, by raising the common mind. But so long as selfishness and egotism reign in our heart, in spite of our vaunted superiority of birth, we are, in the eyes of God and His chosen people, the seers, but human

brutes. We may hoodwink men but not God, and woe unto us when the day of retribution comes!

Not only in social matters, but in religious matters also, the lower classes are under a ban. God is no longer the Father of the Universe but the monopoly of our aristocrats of religion. They think that God also will be duped by the pomp of birth or position. The result, as too often seen, is a vindication of the time-honoured Indian proverb—under the lamp is the shadow. If the privileged classes love to trade, let them trade in other things than religion. Let them no more shut the gates of temples—where the common Father of all resides—against persons as noble-souled as themselves, whom the mere exigency of birth has shoved into a corner. Large-heartedness is always a rarity in the world. But our high caste brethren should lose no time to culture this virtue, lest in the inevitable reaction that will follow the present long-continued oppression, they too may not be swept away along with religion itself. We want a band of selfless workers—men of renunciation in spirit if not in form—who, laying aside all privileges of birth or position, will devote themselves to the uplift of their suffering fellow-beings, who by their precept and example will teach these sinking millions how to stand on their own feet, who will give them an all round education, theoretical as well as practical, who will save them from the jaws of famine, pestilence or natural disasters, who, in short, will be their true friends in weal and woe. We want such heroes in every town and every village. Number does not count, we want sincerity. Let them start

with a small beginning and act before they speak. Slowly they will be able to build up a huge organisation having its branches all over the country. Self-help will be their watchword, faith in themselves and God—their source of power, and their reward—the satisfaction of trying to bring about "a regeneration of man the brute into man the God."

SWAMI MADHAVANANDA.

CONVERSATIONS WITH SWAMI TURIYANANDA.

9th July, 1920.

The Swami narrated the story of Sukadeva's birth to a boy, and in the course of delineating the sweetness of his character said: The author of the Bhagavata thus salutes Suka—

"As he was going out alone renouncing the world, Vyasa smitten with pangs of separation called out, 'my son!'—And the trees responded on his behalf, being one with him, for he could penetrate the heart of all. To that wonderful Saint I bow."

Sri Ramakrishna used to say that in the case of Suka three things tallied. When Sukadeva went to King Janaka, he successfully went through the tests, whereupon Janaka said, "What your father has taught is the same as what I have taught, and that is exactly what you, too, have realised." In other words, the Knowledge of Brahman depends for its

manifestation on the teachings of the Shastras and the Guru as also on one's own realisation.

You practise meditation, don't you? Meditation can be on divine forms as well as on Om. As one goes on meditating, the mind is absorbed in Om. तज्जपस्तदर्थभावनम्। As one goes on "repeating Om and reflecting on its meaning," the mind becomes steady, that is to say, it does not give it up.

"Through surrender to God all the obstructions to the concentration of the mind are destroyed and one realises one's Self."

Then Patanjali says about the obstructions to Yoga. What are those distracting influences? They are as follows: First is *disease*. Either the man becomes mad or has some serious illness that prevents any further progress. *Lassitude* is inaction of the mind or torpitude. *Doubt* is cogitating whether a thing is of this kind or that,—whether a particular course of action will produce the desired results or not. Not doing that which will lead to Samadhi or Yoga is *inadvertence*. *Laziness* is the want of proper care or exertion owing to an excess of Tamas or dullness. *Attachment* is our attraction for sense-objects. *Delusion* is mistaking one thing for another. Not reaching the higher states of Samadhi is what is called *non-attaining of heights*. There is one more, *viz.*, the *inability to stay on* in a particular state of Samadhi already attained. These disturb the mind and prevent Yoga. All these obstructions are removed if one meditates on Om. But a man may not be at all disposed to meditate!

Quoting a Sanskrit verse the Swami said:

When one has got a bilious complaint, even sugar-candy tastes bitter. But that is the medicine for it. If one regularly uses it, the disease will disappear and the sugar-candy also will taste sweet. Similarly with the name of God. If a man under nescience takes it every day, even as a medicine, it again becomes sweet. The trouble will go and he will also be able to taste the sweetness of the Lord's name. It will destroy the very roots of the disease of nescience. Therefore one should practise repeating it even against one's wishes. He who gives it up is lost.

The Gita says—अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते। 'The mind, O Arjuna, is controlled by practice and non-attachment.' It also says—

"One should slowly withdraw one's mind from sense-objects through patient discrimination. Fixing the mind on the Self, one must no more think of anything."

The author of the Yoga-Sutras says, "By carefully persisting in practice long and without intermission, the concentration becomes steady." We must attain to a steady concentration. The young plant needs to be hedged round, but when the tree is big enough, it no more requires protection. We must have steadfastness to the ideal. As soon as we decide that a certain course is right, we must resolve to give up our life for it. We want a decisive judgment.

"O Arjuna, the decisive judgment here is one, but people of unsettled minds have innumerable varying ideas."

We must decide on a particular course and devote our whole life to it.

ब्रह्मचर्याद्वीर्यलाभः—'From continence comes strength.' We must make ourselves ready. Before taking up any work, make yourself fit. Because Ramamurti has stopped a running motor car, must I try to do the same? It would be foolish. But it is not an altogether impossible feat. If one watches how he does it, and makes oneself gradually fit, then one can do it, as Gobar is doing. Most people do not know their own strength. It was Jambavan who roused the power of Hanuman. Angada asked the monkeys which of them would be able to cross the sea for the sake of Rama and return after finishing His work. Someone said he could go but not return. Then Jambavan said, "Here is one who can both go and return." Then he narrated the valiant deeds of Hanuman—how immediately after his birth he had jumped in the sky to devour the sun.. This had the effect of rousing Hanuman. He started on his aerial journey. On the way, Surama, assuming the shape of a serpent, confronted him and said, "Pass through my mouth before you go." Hanuman first saluted her and said, "Now I am going on Rama's errand. Let me finish it first. On my return I shall pass through your mouth." See how courteous he was. Policy of least resistance. Surama said, "No, you must do it now." Hanuman was in a fix. However he increased his bulk, but Surama, too, did the same. Each vied with the other in increasing the stature. Finding it was of

no use, Hanuman suddenly shortened his body to a tiny size and passed through.

The best servant is he who acts reading his master's mind; he who obeys his master's command is the mediocre servant; and the worst servant is he who gets the order but neglects to carry it out.

Couriers were being sent out in search of Sita. Everyone started. But Hanuman, before starting, asked for credentials. From this Rama understood that he would do the work. He whispered to him the required message. Reaching Lanka, Hanuman gave ample proof of his bravery also, by humiliating Ravana.

Books on Yoga say that all power is in us. We must control the mind through proper discipline, then only will its powers be manifest. For the accumulation of spiritual power absolute continence is needed.

It is very difficult to be a disciple. Haven't you heard the story? A man wanted to be a disciple. He went to a Guru and said, "Sir, make me a disciple." The Guru replied, "Will you be able to be one? A disciple has to raise water, fetch wood, and serve the teacher. Will you be able to do all this?" Then the man said, "And what has the Guru to do?" The teacher replied, "Not much to speak of. He sits at ease and now and then gives a little instruction. That's all." Then the man said, "If you think it difficult to make me a disciple, why don't you make me a Guru instead?" The thing is, everybody wants to reap the harvest without sowing. The fit man overcomes his defects bit by bit. If you

try to do it all of a sudden, you won't succeed, for they will persist. Therefore "one should slowly withdraw the mind," &c.

(To be continued.)

THE VERDICT OF THE HISTORICAL RELIGIONS.

Fearlessness (Abhayam) occupies the first place in the hierarchy of virtues according to the conception of the divine author of the Gita.* The Upanishads and the Puranas* also regard it as the fundamental characteristic of a knower of Brahman or a true devotee of the Lord. This is also the unanimous verdict of all historical religions.

The readers of the history of the Sikh religion are familiar with the heart-thrilling story of the courage of the great Guru who gave his *Sir* (head) but not his *Sar* (substance). The untold sufferings and the horrible persecutions which the intrepid Sikhs voluntarily suffered for the sake of religion at the hands of the brutal persecutors, form a glorious chapter in the religious history of India. It is their fearless defiance of the ruthless powers for preserving intact the integrity of their religion and God, and their consequent martyrdom that has made the traditions of the Sikhs so dear to the lovers of

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* See the writer's articles "The Condition of a Religious Life (Prabuddha Bharata, June and July, 1922), and "The Voice of the Upanishads and the Puranas" (June, 1923).—Ed., P. B.

humanity, and their names so honoured to the Indians.

Those who are acquainted with the history of the Vaishnavic movement in Bengal inaugurated by Lord Gauranga—who showed that it was possible for a human being to realise in life an ideal love whose idyllic, impalpable and etherial beauty no human poet, ancient or modern, Asiatic or European, seems even to have limned, or rather conceived of—must be familiar with the devotion of Nama Brahma Haridas as also with the story of the conversion of Jagai and Madhai. There are many who are constitutionally incapable of appreciating the indescribable sweetness of the love of Lord Gauranga for Sri Krishna of Brindaban. But there is none perhaps in the world, except an abandoned soul or a sneering cynic, whose heart would not be thrilled with reverence for humanity on hearing the story of Haridas being flogged to unconsciousness in twenty-two Bazars for his constancy and his proud declaration—"Even though the body is torn to pieces and life expires, still my mouth shall not desist from taking the name of Krishna."

The episode of the conversion of the two boisterous and barbarous drunkards, one of whom hurt Nityananda so badly as to cause blood to gush out from his temple fills the heart of people with similar admiration for Lord Gauranga and Nityananda, the heroic pair who fearlessly set out to reclaim the two recalcitrant sinners. Indeed, we shall not perhaps be far from the truth if we say that it is the martyrdom of Nama Brahma Haridas

and the reclamation of Jagai and Madhai, which have always exercised a peculiar fascination on the mind of men and furnished themes of unending delight to all believers, that have perhaps contributed most to the enhancement of the popularity of Sri Chaitanya's Vaishnavism with the laity who are not initiated into the arcana of esoteric Vaishnavism. No pains need perhaps be taken to prove what seems to be plain to everybody that it was fearlessness which constituted the essential characteristic of the memorable phenomena in the history of the Vaishnavic movement in Bengal.

Before coming down to our own times it will not be unprofitable perhaps to divagate a little into the regions of the Christian and Mohammedan religions and European ethics to see whether the ultimate lesson inculcated by them are of a piece with the teaching of Sri Bhagavan in the Gita as regards the utility of fearlessness in the evolution of religious life. With the blood of the martyr has the church been cemented is a trite saying with which every student of the history of the Christian religion is familiar. How the Christian Fathers and their followers braved the greatest tyrannies and cruelest tortures invented by the ingenious brains of the blood-thirsty children of Baal in Europe, has hardly a parallel in the world, and how by their unexampled fortitude and superior trust in the righteousness of their cause, they succeeded in breaking through all barriers, bearing down their truculent opponents and planting the banner of Christianity almost in all parts of the world, are stories which have been

loudly bruited all over the world by the Christian missionaries.

The word "virtue" is derived from Lat. Virtus (bravery)—Vir (a man) with which should be compared Gr. Heros and Sanskrit Vira (a hero). From the very derivation of the word it is clear that in Europe bravery or fearlessness, apart from every other good quality, forms the very essence of virtue, or to go further, of manhood. The mere possession of the physical attributes of a male as also of all softer virtues does not make a man. A coward is not a man at all. In order to be a man we must have courage. Fearlessness constitutes the differentia of the species man. Indeed under the various guises of physical courage, temperance, fortitude, Christian suffering, vicarious sacrifice etc., which it has had to assume to adapt itself to the requirements of society at the particular stages of its growth, courage has been always playing a very important role in shaping the ethical life of a European. The conception in European ethics of the categorical imperative "ought", which appears to have been definitely evolved by Kant—one of the most impressive intuitionalists in the world—connotes the pre-existence of an absolute courage in the ethical individual who must implicitly obey the mandate of the imperious dictator "ought", heedless of all consequences. Philosophers whose minds are cast in softer moulds and who are consequently unable to seize the grandeur of the conception of "ought" which predicates a living faith in the existence of a supreme moral Being at the apex of creation and in

the "still small voice of conscience" as coming direct from Him, a faith which upholds the faithful man—numerically a mere spark compared with the hundreds ranged against him—in his dreadful struggle against the self-engrossed hydra-headed multitude,—such philosophers will not, of course, be wanting, who would mollify what appears to them to be the rigorism of this doctrine and truncate it so as to bring its height down to the level of their own stature. But still like the Mayavada of Sankaracharya, the "ought" of Kant seems to have a peculiar vitality of its own which baffles the insidious attempts of philosophical pruners to shear it off according to their taste.

The Mohammedan religion is famous for the physical courage of its adherents. Mohammed himself was noted for his wonderful courage. Indeed the test of the courage of a follower of Mohammed was his capacity to stand by the Prophet in the field of battle. Oman and Hamza—the two titans who guarded the Prophet—were distinguished for their leonine strength, courage and fierceness. The story of Zaffar who first held the standard of the crescent with one hand, transferred it to the other hand when the former hand was lopped off, and lastly held the banner with the stumps of the two arms when both were felled down, and ultimately gave his life in the battle for the sake of religion, cannot but send a thrill of admiration through the hearts of all lovers of manhood. The events of the Muharrem or the murder of Hassan and Hosein by Ezid as recorded by the author of

"Vishada-Sindhu" ("Ocean of grief"), are replete with so many examples of unparalleled courage, devotion and sacrifice that a study of the book cannot but excite the profoundest admiration for the devotees of Medina who followed Hassan to death. Indeed it can be safely asserted that it is the matchless courage, almost fanatical, of the Mohammedans resting on their faith in the Prophet that accounts for the rapid spread of Mohammedanism. In this also must be sought a partial explanation for the dearth of re-converts from the Mohammedan religion. Once a Mohammedan, always a Mohammedan—this seems to be the rule, with solitary exceptions which only prove the rule.

We may now resume the thread from where we left and proceed to show that fearlessness has always been the main determinant in moulding the growth of real religion down to our own times. Says the Shiva Samhita, a very important treatise on the Yoga system—फलिष्यतीति विश्वासः सिद्धेः प्रथमलक्षणम् । "The first sign of success is the faith that it shall succeed," or in other words the devotee must have absolute faith in his capacity for achieving the end and must not allow a shadow of fear to cross his mind. The Tantras abound in sayings which require a Sadhaka (devotee) to become extremely courageous. Quotations are unnecessary to prove that courage is essentially necessary for the Tantrika Sadhaka.

The celebrated Raja Rammohan Roy and Swami Dayananda Saraswati, the founders respectively of the Brahmo and the Arya Samaj movements

which have exercised a tremendous influence on the English-educated section of the Hindu community, were both noted for their exemplary moral courage. Indeed it is the love of truth,—by no means a virtue of the cowards—which the pioneers of the Brahmo religion preached and practised with an enthusiasm that made their names venerated even by their opponents. It would not perhaps be an exaggeration to say that it was the fearless moral courage of the heralds of the Brahmo movement that contributed greatly to the elevation of the moral tone of the earnest Hindus and to the awakening of a healthy critical consciousness in them, which had long been slumbering under the influence of the opiate of a sense of false security which is undoubtedly one of the greatest enemies of mortals.

SURENDRA NATH CHAKRAVARTY, M.A.

RAMLALA.

[*Adapted from Swami Saradananda's Lila-Prasanga.*]

The incident of Ramlala is one of the sweetest episodes in the life of Sri Ramakrishna Deva. By its naive simplicity and deep pathos, this sweet relation between Sri Ramakrishna and Ramlala stands as a unique consummation among the Master's many divine realisations. Its tenderness, hedged round by a mystic simplicity, carries one from the sordid preoccupations of life to a divine realm of undiluted felicity. This chapter of Sri Ramakrishna's life has a particular fascination for us, for we find in it the play of human feelings and sentiments, very akin to those we evince in our everyday relationship. The supreme God was approached and realised through

the channels of these human sentiments and ultimately the Sadhaka enjoyed the same divine felicity as is the reward of followers of any other path. The relation between Ramlala and Sri Ramakrishna Deva is sweet because it is expressed in terms of human intimacy, only infinitely more intense and infinitely more tender. Through this relationship one finds that God is neither a hard taskmaster nor an eternally receding abstract entity, but our nearest and dearest relation, always anxious to establish this relationship with the devotees. If we but stretch one hand to reach Him, He stretches both hands to embrace us. He is so kind and so loving!

Sometime between the years 1864 and 1865 Jatadhari came to Dakshineswar. He was an itinerant monk and a worshipper of Ramachandra. He was one of those Sadhus and devotees who, happening to visit the Kali temple of Dakshineswar, mixed closely with Sri Ramakrishna Deva and guided him in one or other of the various modes of worship. The Master often said that Jatadhari's love and yearning for God was peerless. Ramlala or the "Child Rama" was his favourite deity and he engaged himself heart and soul in his service. By long meditation and worship Jatadhari had made a great progress in spirituality and as a result of his lifelong practice he was blessed with a wonderful vision of Ramachandra. His mind always rested on a high level of spiritual consciousness and a perpetual state of divine communion always kept it turned inward. Thus he left the distractions of the world far behind and always saw in the tiny image of Ramlala which he had with him, the effulgent form of young Ramachandra. Ramlala would respond to his prayers and caresses and gladly accept his devoted service. Though this vision was at first not steady, yet it was enough to send a thrill of joy into his heart, and with the progress of his Sadhana, it gradually became constant, till at last it was a matter of his everyday experience. To him Ramlala was no longer a metal image but his actual Ishta Deva, moving with him day and night as a living presence, and cheering

every moment of his life. Jatadhari looked upon Ramlala with the loving care of a father and his sole preoccupation was to nurse and feed him or to play with him. At nightfall he would take him to bed and put him to sleep. The service of Ramlala became the Sadhana of his life and he forgot everything else—his own personal comfort and pleasure—in his attempt to make Ramlala happy.

Jatadhari never made it known to anybody that he was thus blessed with the actual vision of Ramlala. Unsuspecting people would find that he served with passionate love a metal image of Ramachandra and nothing more. But he could not hide it from one man. This was Sri Ramakrishna. Intimately familiar with the various states of divine consciousness, he at once probed this cherished secret of Jatadhari's heart. He observed the ecstasy that constantly overpowered the new Sadhu, and requesting him to stay at Dakshineswar, looked to his comforts. He would spend hours with Jatadhari and scrutinise his impassioned devotion to Ramlala. They became intimate, but Jatadhari was hardly prepared for the subsequent developments of this intimacy. It would be better to reproduce them as far as possible in the words of Sri Ramakrishna himself.

"The Babaji,"* said the Master to a group of disciples, "was the lifelong devotee of Ramlala whom he would carry wherever he might go. He would cook whatever he got by begging and offer it to Ramlala. Not only that, but he would actually find that Ramlala was taking that food or insisting upon other things. Sometimes Ramlala would go out with him for a walk and make all sorts of importunities like an indulged child. He was thus engaged day and night in the service of the image and felt a constant bliss. I could see these movements of Ramlala. So I used to spend the whole day with the Babaji and watch Ramlala. Days rolled on in this way and Ramlala became more and more intimate with me. As long as I remained with Jatadhari, Ramlala was cheerful but the moment I came away, he also

* An appellation for Vaishnava Sadhus.

followed me to my room. He would not mind my repeated dissuasions. At first I thought that this vision might be an hallucination, or how could Ramlala prefer me—love me, practically a stranger—to Jatadhari, whose whole life was spent after him? But I argued that I could be deceived once or twice; but this scene was being repeated every day. I saw Ramlala as vividly as I see you all,—now dancing gracefully before me, now springing on my back or insisting on being taken into my arms. Sometimes I would carry him on my lap. He would not remain there, but go to the fields, run in the sun, pluck flowers from thorny bushes, or jump into the water of the Ganges. I would prevent saying, 'Don't run in the sun, you will get blisters on your sole. Don't remain so long in water, you will catch cold and get fever.' But Ramlala would turn a deaf ear to it. He would fix his beautiful eyes on me and smile, or like a naughty boy he would go on with his pranks, or pout his lips or make faces at me. Sometimes I would lose my temper and cry, 'Wait, you naughty boy, I am going to beat you black and blue.' I would drag him away and diverting his mind with various toys, ask him to play inside the room. But sometimes I lost patience and gave him one or two slaps. With tearful eyes and trembling lips he would look at me. Oh the pains I would feel then for punishing him! I would take him into my arms and console him. All these were actual occurrences."

"One day," Sri Ramakrishna continued, "I was going to bathe. Ramlala insisted on accompanying me. Well, I took him with me. But he would not come out of water and would not mind my remonstrances. Then I got angry and pressing him under water said, 'Now play in it as much as you like.' Ah, I saw him struggling for breath. Then repenting of my act I took him into my arms. Another incident pained me greatly and I wept bitterly for it. He was insisting on having something which I could not supply. To divert him, I gave him some parched rice not well husked. As he was chewing them, I found his tender tongue was scratched. The sight

was too much for me. I took him on my lap and cried out, 'Mother Kausalya used to feed you with cream or butter with the greatest care, and I was so thoughtless as to give you this coarse stuff!'" In recounting the incident he was again overpowered by the same feelings, and wept so bitterly that his hearers were moved to tears. They thus got a glimpse, however faint, of that impassioned love which the Master bore to Ramlala.

"Sometimes the Babaji", the Master went on, "after cooking food would not find Ramlala. Being sorely distressed he would run to my room and find Ramlala playing with me. In wounded pride the Sadhu would address him, 'I am ready with the food and am searching for you, while you are playing here at your ease! Well, this is your nature. You do whatever you like. You don't feel for anybody. Hard and unkind, you left your parents and went to the forest*. The father died of a broken heart, but you did not return even to see him in his death-bed.' With such admonitions he would take Ramlala away and feed him. The Babaji stayed here for a long time, because Ramlala would not go away from me and he too could not leave behind his dearly beloved Ramlala.

"One day Jatadhari came here and said to me weeping, 'Ramlala out of his infinite grace has fulfilled my desire. He has revealed himself to me in the form I liked most and told me that he would not go anywhere, leaving you behind. But I am no more distressed on his account. I am filled with joy to see him live here happily and play with you. Now I am satisfied with his happiness. I shall gladly leave him with you and go my way. It will gladden my heart to think that he is happy in your company.' With these words Jatadhari left Ramlala with me and bade adieu to Dakshineswar. Ever since Ramlala has been here."†

This, in short, is the story of Sri Ramakrishna's wonderful motherly relation to Sri Rama. Human love cannot

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* The allusion is to the famous episode of the Ramayana.

† The metal image of Ramlala may still be seen on the altar of the Kali temple.

reflect even a fraction of divine love. Our attachments are most often guided by worldly considerations and depend upon time, place or circumstances, while divine love is constant, undecaying and unconditioned. Even death cannot intervene between God and His devotee, who is ever in His presence, in death as well as in life. God is so near, but because our vision is blurred by a thousand petty desires, therefore He seems so far off. Thousands of people pass over a rich subterranean mine without knowing what treasures are hidden underneath. Only an expert can get a clue to them and dig them out. Thousands of men and women have been witnessing Ramlala, but to everyone of them he is nothing but the little metal image. If they are reminded of this marvellous episode of Sri Ramakrishna's life, they would consider it as a poet's fancy. Otherwise some one at least from among them might find the image instinct with life. But they forget the ocean of difference between their mentality and that of Sri Ramakrishna. Which of these thousands can say that he pined sincerely for God and got no response? Which of them can satisfy himself that he searched for God with all his body, all his mind, all his heart and all his soul, and yet did not feel Him speaking to him as did Ramlala to Sri Ramakrishna?

The world is full of tall talk with no practice. But God exists for all that. If the experiences of a single devotee are true, then in spite of all assertions to the contrary God is sure to be sensed by others too who have the requisite fund of sincere zeal. He always reveals Himself to the true devotee in the form that pleases him most. Yes, we can see God and that more intensely than we see the world. For He is the only shining Reality of which all else is but a passing shadow. Let us seek Him in the right spirit and we will find Him. We are unwilling to go through the necessary discipline. We want everything here and now. For a material thing we can patiently wait for years, but in this most momentous of pursuits we are dreadfully impatient. Hence we miserably fail. It was because Sri Ramakrishna applied himself to the task in

hand with a wonderful amount of sincerity, renunciation, patience and one-pointed zeal that he achieved success in it within an incredibly short time, beating all records of history.

ANANDA.

SRI KRISHNA AND UDDHAVA.

(*Continued from Dec. 1923.*)

उद्धव उवाच ।

यथा त्वामरविन्दाक्ष यादृशं वा यदात्मकम् ॥

ध्यायेन्मुमुक्षुरेतन्मे ध्यानं मे वक्तुमर्हसि ॥ ३१ ॥

Uddhava said:

31. O lotus-eyed Krishna, please tell me how and in what aspect, personal or impersonal, a seeker after liberation should meditate on Thee.

श्रीभगवानुवाच ।

सम आसन आसीनः समकायो यथासुखम् ॥

हस्तावुत्सङ्ग आधाय स्वनासाग्रकृतेक्षणः ॥ ३२ ॥

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः ॥

विपर्ययेणापि शनैरभ्यसेन्निर्जितेन्द्रियः ॥ ३३ ॥

The Lord said:

32-33. Sitting on an even seat at ease[1] with the body erect, placing the hands on the lap and with the eyes directed[2] towards the tip of the nose, one should purify the passage[3] of Prana by means of inhalation,[4] retention and exhalation of the breath, and should also practise slowly in the inverse order, with the senses under control.[5]

[1 *At ease*—The Lord does not prescribe any particular posture. According to Patanjali also, posture must only be "steady and pleasant."

2 *Directed etc.*—This helps concentration.

3 *Passage etc.*—the *nadis* or nerves. Prana is the vital principle,

the very source of all motion in the body, not to be confounded with breath which is only an external manifestation.

4 *Inhalation etc.*—This is Pranayama or regulating the Pranas.

5 *Under control*—not allowing them to run to the sense-objects. This is Pratyahara.]

हृद्यविच्छिन्नमोंकारं घण्टानादं बिसोर्णवत् ॥
प्राणेनोदीर्य तत्राथ पुनः संवेशयेत्स्वरम् ॥ ३४ ॥

34. Raising[1] the syllable Om to the heart by means of Pranayama one should add to it the vowel. The Om is like the continuous[2] peal of a bell, and extending in a thin line like a thread in a lotus stalk.

[This and the next verse recommends the repetition of the sacred syllable Om along with the Pranayama.

1 *Raising etc.*—What this process actually means is known only to adepts. We leave it as it is, without trying to explain it.

2 *Continuous etc.*—The reference is to the Anahata sound which is continually rising up from the region of the navel and which Yogis only hear.]

एवं प्रणवसंयुक्तं प्राणमेव समभ्यसेत् ॥
दशकृत्वस्त्रिषवणं मासादर्वाग्जितानिलः ॥ ३५ ॥

35. Thus one should practise the Pranayama coupled with Om, ten times, thrice daily. Within a month one will then control the Prana.

हृत्पुण्डरीकमन्तस्थमूर्ध्वनालमधोमुखम् ॥
ध्यात्वोर्ध्वमुखमुन्निद्रमष्टपत्रं सकर्णिकम् ॥ ३६ ॥

36. Within the body there is the lotus[1] of the heart, with its stalk[2] above and point below, and with eight petals and a pericarp.

[This verse describes the seat of the object of meditation.

1 *Lotus etc.*—the nerve plexus in the spine corresponding to the heart.

2 *Stalk etc.*—this is the position of the 'lotus' before meditation, and it is also a bud. When meditating, one should think of this as pointing upwards and full-blown. It is interesting to note that Sri Ramakrishna, during his Sadhana period, actually saw these things done, and the lotus remained in its new posture. All true Yogis probably have this experience.]

कर्णिकायां न्यसेत्सूर्यसोमाग्नीनुत्तरोत्तरम् ॥
वह्निमध्ये स्मरेद्रूपं ममैतद्ध्यानमङ्गलम् ॥ ३७ ॥

37. One should meditate on this as inverted with the flower upwards and opened, and in the pericarp should think of the sun, moon and fire, one within the other. In the fire, again, one should reflect on the following form of Mine which is good for meditation :—

[Slokas 37-42 set forth the personal aspect of the Lord for meditation.]

समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम् ॥
सुचारुसुन्दरग्रीवं सुकपोलं शुचिस्मितम् ॥ ३८ ॥

38. Symmetrical, serene, of a benign face, with four long and beautiful arms, with a well-formed and beautiful neck, beautiful cheeks, and a graceful smile :

समानकर्णविन्यस्तस्फुरन्मकरकुण्डलम् ॥
हेमाम्बरं घनश्यामं श्रीवत्सश्रीनिकेतनम् ॥ ३९ ॥

39. With shining alligator-shaped pendants in the well-matched ears, with a golden cloth, dark-complexioned like a cloud and with the peculiar marks[1] known as Srivatsa and Lakshmi on the chest :

[1 *Marks*—formed by particular curls of the hair.]

शङ्खचक्रगदापद्मवनमालाविभूषितम् ॥
नूपुरैर्विलसत्पादं कौस्तुभप्रभया युतम् ॥ ४० ॥

40. Adorned with conch, disc, mace, lotus and a garland of wild flowers, with the feet adorned with ringing anklets, and the chest resplendent with the gem Kaustuva :

द्युमत्किरीटकटककटिसूत्राङ्गदायुतम् ॥
सर्वाङ्गसुन्दरं हृद्यं प्रसादसुमुखेक्षणम् ॥ ४१ ॥

41. Decked with a shining crown, bracelets and a waist-band, beautiful in every feature, appealing, with the face and eyes beaming with graciousness and exquisitely tender.

सुकुमारमभिध्यायेत्सर्वाङ्गेषु मनो दधत् ॥
इन्द्रियाणीन्द्रियार्थेभ्यो मनसाकृष्य तन्मनः ॥
बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः ॥ ४२ ॥

42. One should meditate on this form, concentrating the mind on all the features. The man of self-control should withdraw the organs from the sense-objects with the help of the mind, and with the intellect as guide, direct the mind to My whole body.

तत्सर्वव्यापकं चित्तमाकृष्यैकत्र धारयेत् ॥
नान्यानि चिन्तयेद्भूयः सुस्मितं भावयेन्मुखम् ॥ ४३ ॥

43. Then one should concentrate that mind—distributed all over My body—on one part,[1] and think of the smiling countenance alone and nothing else.

[Verses 43-45 describe higher and higher stages of the meditation—thinking less and less of attributes—culminating in Samadhi.
1 *One part—viz.* the face.]

तत्र लब्धपदं चित्तमाकृष्य व्योम्नि धारयेत् ॥
तच्च त्यक्त्वा मदारोहो न किंचिदपि चिन्तयेत् ॥ ४४ ॥

44. Drawing the mind which is concentrated on that, one should fix it on the Supreme Cause.[1] Then leaving that too, one should rest on Me[2] and think of nothing[3] whatever.

[1 *Supreme cause*—the Lord as projecting the universe.
2 *Me*—as the pure Brahman, divested of all attributes. This is followed by Samadhi.
3 *Nothing etc.*—Such as, one is meditating, this is the object of meditation, and so forth.]

एवं समाहितमतिर्मामेवात्मानमात्मनि ॥
विचष्टे मयि सर्वात्मञ्ज्योतिर्ज्योतिषि संयुतम् ॥ ४५ ॥

45. With one's mind thus absorbed, one sees Me alone in oneself and sees oneself united to Me, the Self of all,—like light united to light.

[This is the culmination of Knowledge known as Vijnana.]

ध्यानेनेत्थं सुतीव्रेण युञ्जतो योगिनो मनः ॥
संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रमः ॥ ४६ ॥

46. A Yogi who thus concentrates his mind through intense meditation will soon blow out[1] the delusion about objects,[2] finite knowledge and action.

[1 *Blow out etc.*—This is the result of the Samadhi.
2 *Objects etc.*—Comprising the whole range of relativity.]

Here Chapter XIV ends.

(To be continued).

REVIEWS AND NOTICES.

The New Japan.—By James H. Cousins, D. Litt. Published by Ganesh & Co., Madras. Pp. 328. Cloth-bound. Price Rs. 4.

In these brilliant impressions and reflections Dr. Cousins gives us a glimpse of the inner life of Japan. The author's deep insight into the psychology of the Japanese people, his keen observation of their manners and customs, his sympathetic and critical study of their art and poetry, music and drama,—all these fit him admirably to interpret the culture of Japan, old and new.

Japan, like every other country in the world, has her merits and defects. These did not escape the scrutiny of the author. He has no sympathy with the Westernisation of the Japanese people in various spheres of their life and thought, art and music, and he deplores in unmistakable terms the incoming tide of the cultural conquest of Japan by Europe and America.

Speaking of the art-instinct of Japan the author observes :—"The side of each lantern towards the foot-path bore a coloured picture. I gathered that those represented connected incidents in well-known stories. To my great delight and edification I watched one day a tiny mite of a girl copying one of the pictures with a pencil

into a note-book. It was a revelation to me of the art-instinct of Japan, just as the respect for common property and mutual pleasure was revelation of the sense of civic unity and responsibility even in school-children." Dr. Cousins quotes the following confession of the foremost progressive painter of modern Japan—"We Japanese have no originality. We do not invent or think. We take pleasure in going over and over the same subjects. Our art is all in its technique. We look to India for ideas." "The India of ideas," observes the author, "was not necessarily a geographical entity but a psychological degree. It was from India (by way of China and Korea) that Japan in the sixth century received in the form of Buddhist religion and art, the sublime impulse of spiritual idealism which awoke her to great dreams and great achievement in expression."

Dr. Cousins' intimate acquaintance with Indian life and thought has enabled him to draw a comparison between the Indian and the Japanese people in certain respects. He remarks, "I perceived that . . . poetry containing an abstract idea, or singing a spiritual experience (Tagore's or A. E.'s poetry, for instance) found no comprehension. . . . This struck me as an interesting psychological problem. With my Indian students (heirs of long ages of metaphysical disquisition) the temptation was to over-emphasise the abstract element in literature. I perceived that there was a very deep fissure between these two groups of the great Asian family." He says again, "A fellow professor confessed that he had tried to translate my drama "The King's Wife," into Japanese, but had given it up. It was 'too mystical.' Yet its mysticism was the commonplace of intelligent thought and conversation in India. I remembered that in my talks with Japanese men and women I had not succeeded in getting any response of an abstract nature, any glow of spirit."

Dr. Cousins writes with great sympathy and frankness. His criticism is free from contempt, and his praise innocent of flattery.

There is a number of beautiful illustrations which

enhance the value of the book. The printing, paper and get-up are superb.

The Cage of Gold.—By Sita Chatterji. Rendered into English from the Bengali original by Mr. A. E. Brown, Principal, Wesleyan College, Bankura. Published by R. Chatterji, 210-3-1, Cornwallis Street, Calcutta. Pp. 200. Price Rs. 2-8.

The writer of this novel draws a vivid and faithful picture of modern life in non-orthodox Bengali households. The characters are admirably depicted. Miss Chatterji has a keen sense of humour and power of observation. It is a nicely written little book.

The Coming Race.—By Nolini Kanto Gupto. Published by the Arya Publishing House, College Street Market, Calcutta. Pp. 94. Price Re. 1-4.

As its title shows, the book under review speaks of the advent of a superior race of humanity—not of course of the Nietzchean type—that 'will supply the missing link between men and gods.' In that connection it considers many other interesting topics. It appears that the author draws his inspiration from Sri Aurobindo Ghose and his new school of synthetic yoga. The style of the book is simple but forcible. The get-up is nice.

REPORTS AND APPEALS.

The Twenty-second Annual Report of the Ramakrishna Mission Sevashram, Kankhal, Hardwar, for 1922.

The report is a good record of service to suffering pilgrims, Sadhus and local inhabitants. The number of persons relieved during the year came up to 14,876, of whom 374 and 14,502 were indoor and outdoor patients respectively. Besides, the Sevashram has been conducting an elementary free night school, having 37 boys on its rolls, for the education of the local depressed classes, as also a small library for the benefit of voluntary workers, Sadhus and Vidyarthis of the place. The total receipts

during the year including the previous year's balance amounted to Rs. 19,437-2-6 and the expenses to Rs. 13,722-10-0, leaving a balance of Rs. 5,714-8-6.

A comparative survey of the work done by the Sevashram will beyond doubt prove the steady progress of its activities. We hope the generous public will come forward with their liberal support to enable the institution to cope with the increasing demand on its service.

The First Report of the Ramakrishna Mission Charitable Outdoor Dispensary, Bhubaneswar, for 1920-1922.

That this charitable dispensary is a redeeming feature of the locality whose inhabitants are extremely poor and which pilgrims frequent throughout the year, is undeniable. From a very small beginning the work of the institution has now assumed larger proportions. At present it has got a building of its own with a good stock of homeopathic and allopathic medicines. The number of patients treated during the three years under report were 9,019, 8,377 and 8,510. The total receipts during the period amounted to Rs. 2,637-14-0 and the expenses to Rs. 2,306-4-6 leaving a balance of Rs. 331-9-6.

To put the work on a stable basis a permanent fund is badly needed. The generous public will, we hope, heartily respond to this appeal.

The Report of the Ramakrishna Sevashram, Tamluk, Midnapore, for the years 1919 and 1920.

This charitable institution has been carrying on its work of service against many odds. Medical relief, indoor and outdoor, to the sick, help to poor students and the like are some of its humanitarian activities. The night school which it had been conducting for the education of the poor labouring classes had to be closed owing to the collapse of the Ashram building by the devastating Tamluk flood of 1920. The Sevashram's valuable service to the people in the distressed flooded area during that crisis deserves special notice. The total receipts during the

years including the previous year's balance amounted to Rs. 3,508-10-3 and the expenses to Rs. 3,153-9-9 leaving a surplus of Rs. 355-0-6.

The new place with a one-storied pukka building where the Ashram has been shifted is quite insufficient for its accommodation. The Ashram authorities are under the pressing necessity of purchasing the adjacent lands for which a sum of Rs. 1,000 is badly needed. They also appeal for another sum of Rs. 1,200 to pay up their debt incurred in connection with the purchase of the present quarters of the Sevashram. We hope the generous public will kindly respond to this appeal for help.

The Fourth Annual Report of the Sri Ramakrishna Students' Home, Bangalore City, for the year 1922— 1923.

The institution is a small ideal home for Students. It proposes to supplement the education received in schools and colleges by giving boys a thorough religious training at home. During the year under review there were in all sixteen boarders who mostly managed their affairs themselves. The total receipts in the year including previous year's balance amounted to Rs. 5,033-11-7 and the expenditure to Rs. 1,933-4-6 leaving a balance of Rs. 3,100-7-1.

The home is located at present in a rented house. To meet the increasing demand it is in urgent need of a permanent building of its own, accommodating at least forty students. The estimated cost is about Rs. 20,000. Subscriptions and donations will be thankfully received and acknowledged by the Secretary of the Home.

NEWS AND NOTES.

E. I. Ry. Co. and the Ramakrishna Mission.

The public are perhaps aware by this time from various newspapers that the East Indian Railway Company intends to acquire some plots of land in the village of Belur, Dt. Howrah, for a store-yard and a siding from Belur Station to river Hooghly. The selected plot covers all the adjoining lands to the north and west of the Ramakrishna Mission compound at Belur and even includes part of the land recently purchased by the Mission for the furtherance of its philanthropic activities and specially its scheme of technical education.

The religious life of the permanent inmates of the Mission, no less than that of the countless devotees who look upon the monastery as a place of pilgrimage and resort there every now and then, is naturally composed of spiritual meditation and devotional practices which require an atmosphere of more than ordinary tranquillity and seclusion so long enjoyed by the Belur Math. The proposed acquisition if carried out will completely throttle the activities of the Mission and the monastery situated therein with its large temples built at a great cost will have to be abandoned as a religious centre for ever. This would wound the susceptibilities of that large section of the Indian public who hold the ideas and the work of the Mission in deep veneration and would create a deep resentment in their minds. Moreover, it will cut short in a drastic manner all those projects of progressive expansion which the Mission authorities contemplate.

Swami Saradananda, the Secretary of the Ramakrishna Mission, has sent a protest to His Excellency the Governor of Bengal against the acquisition of this land by the E. I. Ry. Co., extracts of which we have tried to give in the above note.

We fully endorse these views and hope the Government will consider the matter over again and not sanction

any scheme of wanton interference with the Mission and its activities.

TAXILA, THE ANCIENT SEAT OF LEARNING.

In remote antiquity when the far-famed universities of the West were not in existence, India had a unique cultural atmosphere which she can justly be proud of. Of the many educational centres the name of Taxila stands foremost, next in importance comes the sacred city of Benares. Taxila was, so to say, the intellectual metropolis of the Indian continent of those days. It exercised a sort of intellectual supremacy over the then known world of letters. Many erudite professors of established reputation, who were past masters and authorities in the subjects they professed, lived there. Therefore students from far and near flocked to the place and prosecuted their studies there.

By his learned research Prof. Radhakumud Mukerjee has nicely brought out in an article appearing in the October issue of the Viswa Bharati Quarterly, many interesting features of the university life at Taxila. Being a seat not of elementary but of higher education, Taxila attracted advanced students who spent years at the university to complete the education received at home. The subjects taught were many and various, secular and spiritual, due attention being paid to both the theoretical and practical sides of each course. Besides, the education imparted was so liberal, so well-organised and so all-round that it exercised a chastening influence on the character of the pupils. "Youths of all sorts and conditions of life," observes Prof. Mukerjee, "of different classes and castes had all their divisions and distinctions merged in the democracy of learning. Princes and nobles, merchants and tailors, as well as the poor students who were maintained by charity and could not pay their tuition fees all rubbed shoulders with one another as fellow-alumni of a common school and teacher. The poorer students had to undergo daily a course of exacting and low kind of menial service for the school, but the recogni-

tion of the dignity of all honest labour secured to them a status of equality with its aristocratic section. What further levelled all distinctions within the school was the insistence upon certain standards of simplicity and discipline in life to which all its members had to submit."

It should be noted here that the educational system of the times manufactured not only men of affairs, expert in the different walks of life, but produced as well other-worldly Sannyasins, consecrating their lives to the realisation of Truth. The education given in schools and colleges had its further development or fulfilment in the hermitages that were generally the seats of higher philosophical speculation and religious training.

THE DRINK EVIL IN INDIA.

Innumerable have been the benefits of the complete prohibition of alcohol in America. And the "dry" regime is bringing about not only a remarkable moral improvement but also an increasing material prosperity of the American people. This is the unanimous opinion of all those who have taken the trouble to study the past and the present conditions of affairs in the United States. The "Indian Social Reformer" of Bombay published sometime back an informing and thought-provoking correspondence from the Rev. J. H. Wilkie who has recently gone to America on furlough. After giving authentic facts and figures, which speak in glowing terms of the blessings of prohibition, observes the writer—"Everywhere there are figures, complete or less comprehensive and detailed but all telling of waning drunkenness, vice and crime ; emptying hospitals, asylums and jails ; rapidly accumulating savings, overflowing schools, sturdier, happier children ; better, more prosperous homes ; increasing and more wholesome recreation, healthier social life and increased fruits of human labor."

But turning to India we find a pitiable picture. In all towns under the domination of industrialism an alarmingly increasing number of persons, especially among the poor labouring classes, are taking to the disastrous habit

of drinking. The declared policy of the Indian Government is no doubt to minimise temptation to those who do not drink, and to prevent excess among those who do. But in its inordinate desire to obtain the "maximum of revenue with the minimum of consumption" the Government has adopted an excise system which positively helps the spread of the evil throughout the land. All Indian religions are against the curse of drinking. But like the opium trade, the liquor traffic also enjoys the 'legal' sanction and the 'moral' support of the Government. And this militates against its total suppression in India.

Mr. C. F. Andrews very rightly deplores the present attitude of the Indian Government in a thoughtful article "The Drink and Drug Evils in India," contributed to the *Indian Review* for October—"It has been frequently acknowledged by the highest authorities in Church and State among the rulers of this land, that the Indian people, if left to their own devices, would choose almost to a man prohibition, and that the British Government in this matter is standing in the way of the wishes of the Indian people. Religion still holds its sway in this country among the masses, and the voice of all Indian religions without exception is against the liquor traffic. Even those persons who do actually take intoxicating liquors to-day in India, are ashamed of themselves when they take it. They keep their drinking habits out of sight and conceal them as much as possible. There is almost none of the open drinking habits and the open advocacy of drink, which may be witnessed every day in England and Scotland. . . The immemorial traditions of Indian religion are not easily broken, and their sanctions may still be recovered, if only the people in this matter can express their will and choice."

The drink evil must be rooted out from the soil of India at any cost. To achieve this object it is absolutely necessary to carry on all over the country an organised campaign against the immoral traffic in liquor. Thus alone can we create a strong public opinion and a powerful moral force which are sure to make the bureaucratic Government change its entire excise policy, and thus put

a complete stop to the exploitation of human weakness for considerations of revenue.

The Religious and the Grotesque in Indian Art.

"India alone of all civilisations dared and had the power to put into creative form what other civilisations hide under a cover of mutual understanding and silence." Thus writes Dr. Stella Kramrisch about the grotesque element in Indian art in an illuminating article contributed to the *Modern Review* for November. The grotesque is often found side by side with the god-like. It is sometimes set against the latter to express the divine all the more vividly by means of the striking contrast between the two.

Till now the grotesque in Indian art has not attracted the serious attention of students of art. There is, therefore, no wonder that it is looked upon as a mere creation of wild fancies freely indulged in by the Indian artist. But great ideas lie hidden under the dreadful or laughable forms. Remarks the writer—"The Christian imagery which is so fond of surrounding God by a host of angels, serves as pure-minded advertisement for the life conditions of Godhead ; the Indian visualisation on the other hand never is oblivious of either the terror that precedes and surrounds peace or of the fear that has to be overcome if equanimity shall be reached. One of the most frequent and most expressive gestures of Buddha as well as of gods of Hinduism is the Abhayamudra, the gesture of the raised hand assuring fearlessness. Only the fearless is spiritually free and calm for he has overcome the terror and the pang."

Monsters with elephant's body and crocodile's head, terrific figures with lion's face and other fantastic emblems are found everywhere in India and Javanese temples—the shrines of Eastern art and architecture. As Dr. Kramrisch says, these are " pictorial supplements to religious systems that seem to grant fearlessness to their followers. They prove that vitality is stronger than faith in popular Buddhism as well as in Hinduism and this plas-

ticity, which is the most generous gesture of Hinduism, makes it invincible."

Besides these ornamental devices there are the grotesque images of Vishnu, Siva, Durga, Kali and other gods and goddesses. These are highly symbolic. To the superficial observer, who sees only the external form but not the underlying idea, they all appear to be characterised by cruelty, gruesomeness or passion. But "all of them," very truly observes the writer, "are uncontrolled expressions that occur involuntarily when soul and body are stirred to their depth by the antagonism of spirit and matter. Only when this antagonism is strongly felt, can religion be strong. Without this struggle being reached in personal experience religion degenerates into dogma and convention and art becomes anæmic and allegorical." "The grotesque," concludes Dr. Kramrisch, "is a deep undercurrent of Indian art. Its water has many different tastes and the religious always is unmistakable."

The Task before Christian Missions.

The subservience of the Christian Church to the State is one of the greatest tragedies in modern Western civilisation. In their anxiety to solve their economic difficulties Christian missionary societies sought the support of the State. By the help they received, they no doubt gained materially, but they lost their true spirit, and came under the domination of the politicians and the capitalists who represent the State. Most of the missionary bodies thus became the direct and indirect instruments for furthering the political and economic policies of their Governments. Says a thoughtful writer in the *Atlantic Monthly* (America), —"The last century has contained instance after instance, in the Far East, in the Near East, in Africa, and in the islands of the Sea, in which the preaching of the Gospel has seemed to the natives only preliminary to political or economic outrage. Sometimes the two have gone hand in hand. Not soon will educated Chinese forget that the charter under which the Christian missionary operates in his land was a part of that same Treaty of Nanking that

legalised the importation of opium. So it is that these peoples wonder in bewilderment why the bodies that proclaim their devotion to the setting-up of the rule of God can be content with the individual type of missions, while sins that give the very Christian concept of God the lie grow luxuriant."

Political injustice, economic exploitation, racial discrimination, material standards of success—these are some of the worst international sins that threaten the present and the future well-being of the world. Apart from the other evils, economic exploitation is bringing untold sufferings to the industrially backward races, and is tending to break down their social and moral life. So observes the writer—"The ruthless manner in which the ancient handicrafts of India were destroyed to favor the mill-owners in England is a matter of parliamentary record. And the tale of the developing industrial life of India, China, and Africa is being written in blood. Western business demands, and secures, all sorts of governmental exemptions and favors to ensure its profits when it goes abroad. And again and again, when there, it follows a policy of inhuman hours and starvation wages that is sowing the wind against the future."

So long as the various international sins hold unrestricted sway over the world and the missionary bodies side with the ruling and exploiting classes, it is futile to talk of the success of Christian missions in non-Christian lands. Truly does the writer conclude that unless the missions effect an entire change of missionary method, and face boldly the international sins, "their bid for a place among the world's moulding forces will end in a formal sterility."

SRIMAT SWAMI BODHANANDA BACK TO INDIA.

We are glad to learn that Srimat Swami Bodhananda, head of the Vedanta Centre at New York, U. S. A., landed in Bombay on the 10th of December last. A correspondent from Bombay writes under date December 11th :—

"Swami Bodhananda arrived yesterday. He has come alone. Sister Christine and her friends who were

to come with him start on the 20th of December from Genoa, and arrive in Bombay in the first week of January. They like to see the continent before they come to India.

The Swami is stopping at the Sri Ramakrishna Ashrama, Santacruz. An address of welcome will be given to him by the citizens of Bombay on Thursday, at the Cowaji Jehangir Hall. He leaves Bombay for Calcutta on Saturday next.

The whole of yesterday I was with him. He is such a simple and kind man. There is no change in him though he has come after 17 years of stay in America. He is that pure, simple and sincere old-type Indian monk.

From what he told me, the secret of his success in America appeared to lie in simple living, sincerity, love and practical devotional life. The little work he has done, he said, was due to his trying to live the real life unaffected."

Since we received the above note from our correspondent, the Swami arrived here on the 20th Dec. last after a few days' stay at Bombay. He is now putting up at the Belur Math, the headquarters of the Ramakrishna Mission. We are glad to hear that the Calcutta public also are going to give him a suitable address of welcome at an early date.

The Birthday of Swami Vivekananda.

The birthday (*tithi*) of Swami Vivekananda falls this year on Monday, the 28th January, 1924. We request all Maths, Ashramas and Societies observing the birthday to send us the reports of their celebrations at their earliest convenience.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—SWAMI VIVEKANANDA.

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REMINISCENCES OF SRI RAMAKRISHNA.*

BY THE LATE ASWINI KUMAR DUTT.

It was perhaps during the Puja holidays of 1881 that I met Sri Ramakrishna for the first time. Keshab Babu was to come that day. I arrived at Dakshineswar by boat, and going up the steps of the landing ghat asked someone where the Paramahansa was living. "There is the Paramahansa!"—the man replied, pointing to one reclining against a bolster in the northern verandah facing the garden. When I saw that he wore a black-bordered cloth and reclined in a somewhat queer way, I thought, "What kind of a Paramahansa can he be?" There he sat leaning against the bolster with his hands clasped across his drawn-up knees. Then I thought, "He

* Rendered from Sri Sri Ramakrishna Kathamrita, Part I, by M.

evidently is not accustomed to the use of pillows as gentlemen are, so perhaps he is a Paramahansa." At his right, very near the pillow, sat a gentleman whose name, I learned, was Rajendra Lal Mitra, who afterwards became Assistant Secretary to the Government of Bengal. A little further off sat some other gentlemen.

After a few moments the Master said to Rajendra Babu, "Please see if Keshab is coming." Someone went to look and coming back said, "No!" After a brief interval, hearing a sound outside he again said, "Please look once more." Again someone went and came back with the same reply. Then Sri Ramakrishna smiled and said, "The rustling of leaves makes Radha exclaim, 'Oh! Here comes my Beloved!' You see, Keshab always tantalises like this!" After some time, at twilight Keshab came with his party.

When Keshab bowed before him touching the ground with his forehead, the Master returned the salutation in the same manner. Shortly after he raised his head and in a state of semi-consciousness said addressing the Mother, "Thou hast brought the entire population of Calcutta—as if I am going to deliver a lecture! I can't do that! Do it Thyself if Thou likest. I can't do these things!" Then, still in that ecstatic mood, with a divine smile, he said, "I am Thy child. I'll simply live and move. I'll eat, sleep and do such trifles. I can't give lectures." Keshab Babu's heart was overflowing with emotion as he looked at Sri Ramakrishna. Seeing this state of the Master I thought, " Is this

only a pretence?" I had never seen anything like it before, and I was not a credulous man.

Coming back from this exalted state the Master addressing Keshab said, "Keshab, once when I went to your temple, I heard you say, 'Plunging into the river of devotion we shall be carried straight to the ocean of Sat-chit-ananda.' Then I looked up (at the gallery where Keshab's wife and other ladies were sitting) and thought, 'What shall then become of these ladies?' You are householders, how can you reach the ocean of Sat-chit-ananda all at once? You are like the mongoose that has a stone tied to its tail. If something happens, it runs up and sits in a niche in the wall. But how can it remain there? The stone pulls it and with a thud it lands on the floor. You may practise a little meditation, but the weight of wife and children will drag you down. You may dive into the river of devotion, but you must come up again,—dive and come up again. It will be like that. How can you dive down once for all?"

"Is it altogether impossible for householders?" Keshab Babu asked.

Sri Ramakrishna: "You see, so long as man is under the sway of Maya, he is like a green cocoa-nut. If you take the tender part of it out, you can't help scraping a little of the shell with it. But the man who has gone beyond Maya is like a ripe cocoanut. The kernel is free from the shell—when you shake it you hear that it is so. The soul then gets loose from the body. It is no longer attached to it.

"It is the ego that is the cause of all trouble! The wretched 'I' is almost indestructible. It is like the peepul tree that grows from the rubbish of a dilapidated house. You may cut it down to-day, but to-morrow you will find it growing from the roots again. The same is the case with the ego. You may wash a cup in which onions have been kept, several times, but the strong odour remains."

In the course of the conversation he said to Keshab Babu, "Well, Keshab, is it true that your Calcutta Babus deny the existence of God? One such Babu was going up the stairs. He took one step, but while taking the next one he said, 'Oh, my side! My side!' and fell unconscious. There was a hue and cry for a doctor. But before he came the man was dead. And such people say, 'There is no God!' "

After an hour or so the Kirtan commenced. What I then saw I shall probably never forget in this life or in the life to come. All began to dance, Keshab included, with the Master in the centre and the others in a circle around him. In the course of the dance the Master suddenly stood motionless. He was in Samadhi! It continued for a long time. Hearing and seeing all this I understood that he was a real Paramahansa.

Another day, perhaps in 1883, I went to see him with a few young men of Serampore. Seeing them he asked, "Why have they come?"

"To see you," I replied.

Sri Ramakrishna: "What is there to see in

me? Why don't they go and see the buildings and temples?"

Myself: "Sir, they have not come to see these things. They have come to see you."

Sri Ramakrishna: "Ah! They must be flints then. There's fire in them. You may keep a flint under water for a thousand years, but the moment you strike it, it emits fire. They must be of that type. But if you strike us, it will be in vain."

At this last remark we smiled.

I went another day. When I bowed down to him and took my seat, he said, "Can you bring me some of that thing—half-sour, half-sweet—that begins to fizz when you push down the cork?" "You mean lemonade?"—I asked. "Yes," he said, "Will you bring me that?" I think I brought him a bottle. So far as I remember, he was alone that day. I asked him a few questions.

Myself: "Do you observe caste?"

Sri Ramakrishna: "Well, not much to boast of. I ate a curry at Keshab Sen's house. Let me tell you what happened once. A man with a long beard (a Mussalman) brought, ice for sale, but I didn't feel inclined to take it. A little later, some one brought me a piece of ice from that very man and I chewed it up. You see, caste restrictions fall away by themselves. When cocoanut trees and palm trees grow up, the leaves drop off by themselves. Caste observances also go like that. But don't tear them off."

Myself: "What do you think of Keshab Babu?"

Sri Ramakrishna: "Oh, he is a saintly man."

Myself: "And Trailokya Babu?"

Sri Ramakrishna: "A nice man and a good singer."

Myself: "And Shivanath Babu?"

Sri Ramakrishna: "A good man. But he argues so much!"

Myself: "What difference is there between the Hindus and the Brahmos?"

Sri Ramakrishna: "Not much. When they play on oboes here, one man holds the same note right along, while another plays different melodies. The Brahmos are keeping on the same note—the formless aspect of God; but the Hindus enjoy His various aspects.

"God without form and God with form are like water and ice. Water when cold enough becomes ice. The heat of knowledge melts ice into water, and the cold of devotion freezes water into ice. It is the same thing, called by different names."

I told the Master that I had met Achalananda Tirthavadhuta of Barisal. This led to the following conversation:

Sri Ramakrishna: "Isn't that Ramkumar of Kotrang?"

Myself: "Yes, sir."

Sri Ramakrishna: "How did you like him?"

Myself: "I liked him very much."

Sri Ramakrishna: "Well, whom do you like better, him or me?"

Myself: "How can you draw a comparison? He is a scholar, but are you one?"

The Master was a little puzzled and became silent. A moment later I said, "He may be a scholar, but you are an interesting man. There is a great fun in your company. Then he smiled and remarked, "Well said! Well said!"

He asked me, "Have you seen my Panchavati?"

"Yes, sir," I replied.

He told me a little of his religious practices there. He also spoke about Totapuri. Then I asked him, "How can I realise God?"

"Well," he replied, "He is always drawing us as a magnet draws iron. Only when the iron is covered with dirt, it is not attracted. As soon as the dirt is washed off the mind by weeping, it is instantly drawn to Him."

As I was noting down his words, he remarked, "Look here, only crying 'hemp' will not bring intoxication. You must get the hemp, rub it in water and drink it." Later he said, "You have to live in the world. So have your mind highly intoxicated with the thought of God. While you are at work, let that feeling of inebriation be with you. You cannot of course be like Sukadeva and drink and drink till you lose all consciousness of the body.

"If you will be in the world, give Him power of attorney, make over all your responsibilities to Him. Let Him do as He likes."

All this time the Master was seated on the floor. Now he got up and stretched himself on his cot. Then he said, "Please fan me." I began to fan him and he was silent. After a while he said, "Oh!

It's so hot! Why don't you just dip the fan in water?" I remarked, "Ah, you have also your likings!" The Master smiled and said, "Yes, why not?" "Very well," I said, "have your full measure of them." I cannot express in words the immense pleasure I derived from his company that day.

When I paid my last visit to him (23rd. May, 1885) the Head-master of our school—who had then just graduated—was with me. As soon as Sri Ramakrishna saw him, he asked me, "Ah, where did you pick him up? A fine fellow!" Then he continued, "You are a lawyer. And you are so clever! Can you give me a little of that cleverness? The other day your father came and stayed here for three days."

"How did you like him?" I asked.

"A nice man," the Master replied. "But sometimes he speaks irrelevantly."

I said, "Please help him to get over this tendency when you next meet him." The Master smiled. I asked him to give us some advice. He said, "Do you know Hriday?"

"Your nephew?" I inquired. "I know him only by name." Then he said, "Hriday used to tell me, 'Uncle, please don't exhaust your stock of instructions all at once. Why should you repeat the same thing over and over?" I would reply, "You fool! What's that to you? These are my words, and I shall repeat them a hundred thousand times if I like. You keep quiet." I smiled and said, "Exactly so."

A little later he got up, and after repeating Om several times commenced to sing a song that began:

"Dive deep, dive deep, my mind, in the ocean of divine beauty." Scarcely had he rendered a few lines when he himself dived deep and fell into Samadhi!

When the Samadhi was over he began to pace the room and with both hands began to pull up his wearing cloth till it reached the waist. One end of it was trailing on the floor and the other end was hanging loose. Nudging my companion, I whispered, "See, how nicely he wears his cloth!" A moment later he threw away the cloth with the words, "Ugh! What a nuisance! Off with it!" He began to pace up and down the room. From the northern end he brought a stick and an umbrella and asked, "Do these belong to you?" Scarcely had I replied "No", when he said, "I knew it! I can judge a man by his stick and umbrella. They must belong to that man who was here some time ago and swallowed a lot of food."

He sat down, still nude, on the northern end of his cot, facing the west and began the following conversation:

Sri Ramakrishna: "Well, do you consider me ungentlemanly?"

Myself: "Of course not. Why do you ask that?"

Sri Ramakrishna: "Well, Shivanath and others think otherwise. When they come I have to wrap a cloth somehow. Do you know Girish Ghosh?"

Myself: "Which Girish Ghosh? He who conducts a theatre?"

Sri Ramakrishna: "Yes."

Myself: "I have never seen him, but I have heard about him."

Sri Ramakrishna: "A good man."

Myself: "They say he drinks."

Sri Ramakrishna: "Let him! How long will he continue that?

"Do you know Narendra?"

Myself: "No, sir."

Sri Ramakrishna: "I wish very much that you meet him. He has passed the B. A. examination and is unmarried."

Myself: "Very well, I shall meet him."

Sri Ramakrishna: "To-day there will be a Kirtan at Ram Dutt's house. You may meet him there. Please go there this evening."

Myself: "All right."

Sri Ramakrishna: "Yes, do. And don't forget."

Myself: "It is your command and I must obey it. Surely I'll go."

He showed us the pictures in his room and asked if a picture of Lord Buddha could be had. I answered, "Very likely."

Sri Ramakrishna: "Please let me have one."

Myself: "Yes, I'll bring one when I come again."

But, alas! I never had the opportunity.

That evening I went to Ram Babu's house and met Narendra there. In one of the rooms Sri Ramakrishna sat reclining against a pillow. Narendra sat at his right. I sat in front. He asked Narendra to

talk with me. But the latter said, "I have a nasty headache to-day. I don't feel like talking." "Then let us postpone it," I said, "we shall have a chat some other day." And that came to pass in May or June, 1897, at Almora.

Ah! How happily I spent those few days with him. I never met him again after that. It was only the Master's wish that brought us together at Almora.

I met the Master only four or five times. But in such a short time we became so intimate that I felt as if we had been class-mates. How many liberties I took when speaking with him! But no sooner did I leave his presence than it flashed on me, "Great God! Whom had I been speaking with?" My whole life has been sweetened by what I got from him in those few days I saw him. The memory of that elysian smile is still with me, shedding unending bliss.

OCCASIONAL NOTES.

Two distinct principles, says the celebrated Greek philosopher, Empedocles, are constantly working throughout the universe. Love—the principle of union, and discord—the principle of separation, wage on a continuous war with each other, and produce through their struggle different beings—animals as well as men. The process of evolution, which is a conflict between the two opposite forces, transforms the indefinite and the rudimentary into the

highly definite and developed beings. In the case of social systems, too, we find the same two warring forces at work. Love and sympathy for the members of one's own community, and hatred and hostility towards aliens have been the chief motive-powers in the formation and growth of social institutions in different parts of the world. The life-history of nations is, therefore, more or less a long pathetic tale of the conflict of interests, bringing into existence diversities of class, caste and so on. As an inevitable result of this struggle, there arise the privileged and the non-privileged, the dominating and the dominated communities in human society. Those that are strong and powerful, whether physically or intellectually, arrogate to themselves certain privileges, and these their descendants come to claim as their birth-right, the slightest infringement of which they regard as criminal and sinful. This is the origin of the so-called divine right of kings, castes and classes.

* * *

Love in its lower or personal aspect expresses itself as an inordinate attachment towards one's own self, family or community. It becomes an ally of discord, and helps in giving rise to social inequality, to the exclusive privileges of a race, caste or class. While in its universal form it works for equality. It does away with all kinds of exclusive rights, and thus serves as a great unifying factor among dissentient individuals and communities. In every social system there is seen a conflict between these two forces. In the primitive state of society the biological laws of

"struggle for existence" and "survival of the fittest" hold their sway. But as the animal man is more and more transformed into a human being, nobler sentiments and ideals become the motive-force of all his endeavours and activities. The higher laws of life come into play. And gradually competition yields place to co-operation, self-aggrandisement to self-sacrifice, and discord to harmony. Love is shifted from the lower self to the Self of all. And "seeing the Lord equally existent everywhere, the man of knowledge injures not self by self, and so goes to the highest Goal." This is the spiritual scheme of life which has been proclaimed by all true saints and prophets of Aryan India, ancient and modern.

* * *

The fathers of the ancient Hindu civilisation tried to base their social system on higher ideals of life. They recognised at the very dawn of human civilisation that so long as man was man, he would create the diversity of caste or class, under the impulse of the herd instinct implanted in him. They therefore placed before him a socio-religious system which aimed at making men belonging to various grades of culture pass through the varied duties and disciplines of their respective Varnas or castes and Ashramas or stages of life. This grand system, actuated as it was by an all-embracing spirit, enabled even communities belonging to the lowest grade of civilisation to come under the potent influence of higher ideals of life, settle down within the fold of Aryan society as its integral part, and thereby gradually rise in the scale of

culture. "The system of division into different Varnas," says Swami Vivekananda, "is the stepping stone to civilisation, making one rise higher and higher in proportion to one's learning and culture. ......The command is that every one in this country has to try and become the ideal Brahmin......Such is our ideal of caste, as meant for raising all humanity slowly and gently towards the realisation of that great ideal of the spiritual man, who is non-resisting, calm, steady, worshipful, pure and meditative. In that ideal there is God." The ultimate object of the caste system was to put an end to all caste distinctions,— a fact which we have entirely forgotten in modern times. It was to lead all individuals and communities higher and higher until they reached the state of the Brahmin who in the primary sense of the term implies a "Knower of Brahman," who sees the One in the many, and rises above all distinctions of name and form.

* * *

However high might have been its goal the Varnashrama Dharma fell far short of its ideals in actual practice. The different castes which primarily stood for culture, became in course of time hide-bound, and claimed exclusive privileges and rights, without taking any great trouble for fulfilling the duties and responsibilities allotted to them. Right by culture was replaced by right by birth. The true spirit of the Hindu social organisation was inclusion and assimilation. But a virulent form of caste-prejudice came to reign in its place. In the Hindu

social system the Brahmin possessed intellectual power, the Kshatriya military strength, and the Vaisya the power of wealth. But power, intellectual or physical, became an instrument of oppression in course of time. And all the upper classes began to tyrannise over the Sudra who was illiterate, helpless and poor at the same time. He was treated with contempt, and humiliating laws were invented to keep his body and soul in perpetual slavery. At times the higher castes went so far as to prescribe barbarous injunctions with a view to keep the religious culture within the bounds of these privileged communities alone. The lot of the Sudra became certainly hard, but that of the "untouchable" was harder still. The most cruel treatment was reserved for these outcaste communities, sometimes euphemistically called the Panchama or fifth caste. They were segregated, and in the most caste-ridden places they were not even permitted to pass through the same streets as the higher caste man. Not only their touch but also their presence was considered a pollution. And even to-day this is the case. It is no wonder that in South India—the hotbed of caste prejudice—the feeling of revulsion is to some extent reciprocated by the Pariah. He looks upon the presence of the Brahmin in the locality inhabited by him as nothing short of inauspicious, and goes so far as to purify his quarters with water mixed with cow-dung if a Brahmin happens to enter into it. This is just what an orthodox Hindu would do when a corpse is removed from his home. The orthodox Brahmin looks upon the Pariah a "living corpse," and the

Pariah, too, in his turn pays the highest caste man in his own coin! Such is the travesty of the grand socio-religious system that was primarily meant to be based on culture and spiritual attainments!

* * *

Had Hindu society been always guided by this gospel of hate, it would have perished long ago. But fortunately side by side with this force tending to create social inequality, there was another force which sought to sweep away all invidious distinctions and exclusive privileges of caste. The main section of the Hindus endeavoured to make certain rights and privileges hereditary and inviolable. While the other, though a comparatively small one, strove to be true to the central theme of Hindu civilisation, and paid the highest tribute to ethical and spiritual culture in whichever caste it might be found. From the early Vedic period down to the present age, this true spirit has never been completely lost sight of. "O Gargi, he alone is a Brahmin who departs from this world after having realised the Imperishable Brahman." This is the definition of the word Brahmin as given by the great Rishi Yajnavalkya, and recorded in one of the oldest of the Vedic literature—the Brihadaranyaka Upanishad. The Apastamba Samhita, too, speaks in the same strain when it says—"By doing religious acts men of a lower Varna rise to a higher one, and they should be considered as such. By doing irreligious acts men of a higher Varna fall down to the state of a lower, and these should

be treated accordingly." The Mahabharata also preaches the same idea—"He alone is a Brahmin in whom are found truthfulness, charity, forgiveness, good conduct, non-injury, penance and mercy...Not by heredity, nor by caste, but by deeds alone does one become a Brahmin. Even a Chandala, O Yudhishthira, becomes a Brahmin by conduct." This revolt against the common tendency "to tread blindly in the foot-steps of the forefathers" saved the Indo-Aryan society from imminent disasters again and again. It is the devotion to its true spirit rather than to its forms that prevented Hinduism from being completely fixed and fossilised. It further endowed it with the power both to adapt itself to changing conditions and to give birth to revivalistic movements whenever the necessity arose.

* * *

Most of the great reformers in Hinduism tried to eliminate the exclusiveness of caste from the field of religion proper, and at the same time laid stress on the highest spiritual ideals of the Hindu race. This was very much pronounced in the life of the Vaishnavite teachers, Ramananda, Kabir, Chaitanya and others. They received into their folds even the members of the lowest classes, some of whom distinguished themselves as great religious teachers. "Even a Chandala is to be regarded as the greatest of Brahmins, in case he possesses true devotion to the Lord."—This was the essential teaching of most of the Vaishnavite reformers of this period. It is quite natural that many of the Buddhist communities

which tenaciously resisted their absorption into Hinduism, and were in consequence treated as outcastes, heartily responded to the brotherly call of the Vaishnavite teachers and found their salvation in the doctrine of Divine Love and social equality that formed the special feature of almost all the schools of Bhakti. This spirit of equality is still working in our midst and is fighting hard against the present degenerated and hide-bound caste system. It is breaking down the exclusive privileges of caste and is proclaiming to us the glory of the Atman which dwells equally in all beings, in the high caste and the low caste alike.

* * *

Perfect social and religious equality has been attained only in the lives of a few noble souls who realised that the Self does not belong to any particular Varna or Ashrama, creed or religion. But with the vast majority this has remained only as an ideal. So long as such a state lasts, in some form or other social distinction will continue to cleave society. Various reform movements have tried to obliterate the distinctions of caste. But almost all of them have failed egregiously. Some have succeeded only in manufacturing a new sect in which the old caste-prejudice has taken a new form as sectarian bigotry. Others again in a similar attempt have been able to found only a new class movement, and in this caste hatred has yielded place to a fresh and greater evil of class-snobbery. The idea of inequality has its roots deep in the heart of man. And social distinc-

tion seems to be a necessary evil. For in the relative plane diversity can never be destroyed. It is sure to exist in some form or other. Such being the case the only course left to us is first to do away with all exclusiveness of privilege. For it is this which while denying the barest necessities of life and the least chance for self-development to the main bulk of the people, unstintedly gives to the few the sole right to all enjoyments and every scope for progress which enables them to dominate over the dumb millions all over the world.

* * *

To wipe away all inequality of privilege we should try our utmost to put an end to the difference in culture between class and class,—which gives rise to all invidious distinctions in our social life. This is to be achieved not by pulling down the higher caste to the level of the lower, as some of our reform movements have vainly attempted to do, but by raising the lower to the cultural level of the higher. It is the latter method which the Hindu social system aims to follow. "The ideal of this world," says Swami Vivekananda, "is that state when the whole world will again be Brahmin in nature. When there will be no necessity of the Sudra, Vaisya and Kshatriya powers; when spiritual force will completely triumph over material force; when love will be the only motive-power in all actions on this earth,—then only the whole mankind will be endowed with Brahminical qualities and attain Brahminhood. Then only distinction of caste will be at an end, ushering

the Golden Age visualised by the ancient Rishis. We must adopt only that kind of caste-division which gradually leads to that goal. That division into caste which is the best way to the abolition of caste should be most cordially welcome." This is the right method of putting an end to caste. It is, as Sri Ramakrishna says, like taking out a thorn that has entered deep into the flesh by another thorn, and then casting both of them away.

CONTRIBUTIONS OF THE WEST TO WORLD CULTURE.

The following is in response to the editor's invitation to write of contributions of Western civilization to a possible world culture and world civilization. And in this magazine, devoted to the cherishing and preparation of India's gifts to the world, it is a pleasure to say something of what one feels the Occident may give to the Future of East and West together. The oft-quoted—"never the twain shall meet" was said of warring races; need it be so if men should seek peace and ensue it? The future alone can show; yet there is a feeling that the discovery of the earth's boundness foreshadowed a like discovery for the world of mind. So that if the Westerner but steer straightly and boldly enough westwards, he may in time reach the Land of the Rising Sun. And so the Oriental, sailing East, may yet rediscover the West. And should they pass in mid-ocean they may hail each other as they go.

In himself attempting such an ambitious subject

as this, however, the writer shares a little the feelings of his Indian friend who, in Naples for a day, found himself acclaimed as a fortune-teller, simply on the strength of the Oriental renown for wizardry. He was in fact obliged to tell fortunes, by sheer weight of insistence,—he married in, and borrowed wealth from, the airy future to his clients' delight,—and then escaped thankfully on board ship for India and home, so that, when the hollowness of his prophecies was found out, he might not be pursued and knifed, in the Neapolitan way. The writer however has no such escape and must therefore proceed with greater caution.

In seeking to observe the essentials of culture in "Western Civilization" these must be sharply disengaged from the present welter, by which they are in too great danger of being submerged. For the truth is that that which we misname our civilization, —meaning generally its power and barbarism, its commerce and its wars,—is far more like a sea in storm than like the ship of true culture that rides perilously upon it, its decks awash, its gear tangled, helmsman and crew strained and anxious, with bearings all but lost,—yet battling for all they hold dear. What is the freight they bear? Some answers are suggested here.

"You in the West," said an Indian friend, "may still be far from realising the highest of the three Gunas,—the Sattvic, but your age has yet something of the Rajasic; you are leaving the Tamasic behind." Just how far these generous words are fully justified brings sad doubts. Yet this can per-

haps be said,—as an ideal the Rajasic is set before us, more and more. For the last generation was brought up to "manliness," by which was meant fitness (on the continent specially mental, in the public schools of England more physical), with some code of honour, and good "team" work, whether in debate or games. The coming generation has set before it, not to the loss of these, the use of fitness no more for self only, nor even for "one's side," but for service. And "service" no longer meaning a "soft job" in navy, army or government for the "upper", or slaveydom for the "lower", classes, but the "good turn" to-day and a worthy part in the world's work to-morrow. In boyhood and girlhood this has taken shape in scouting and guiding, in maturity as dedication to human service of many kinds.

As to "Industrial civilization" most of us are agreed that it has "come to stay." But not necessarily to swallow up everything else nor to stay on unchanged. For on one hand there is growing a strong reaction against the spreading "tentacles of the town" towards "Rural Reconstruction". The West is recognising that the industrial revolution hastened "Rural Decay", and indeed brought on "Rural Destruction", to give the exploitation of the country by the town its truest name; while in India the effort of Tagore towards village revival round his little university is most noteworthy. And on the other hand not only have palliatives of mechanical industry been multiplying, such as social and welfare work of many kinds, but "Industrialism" shows

signs of reforming from within. For there is beginning in the West, not merely a spawning and multiplication of the existing man-devouring horrors that began in the first machine towns requiring "hands", and careless of human hearts or heads,—there is also an increase of finer, cleaner and more skilled industry. Electricity is replacing coal, material resources are increasingly conserved instead of destroyed and wasted, and this is leading on to a "Conservation of Human Material,"—of "Hands" and Heads too, and so even of Hearts.

True, this is as yet too little understood in Britain, though in the United States,—despite the devilries of the Steel Trust and others of the same kidney,—there is a notable advance in "efficiency organisation" with the respect for, and saving of, human work that this implies. And it is a shock to the traveller to realise that in India this idea has hardly touched the schemes of industrial "development", of which so much is said; still less made itself known among the captains of industry, European or Indian, or felt by their unhappy workers in factory and slum. As among the foremost social workers of India the brothers of the Ramakrishna order are deeply concerned with these wider questions. For to the inefficiency and folly of the directing classes, far more than to that of the people, is due the tragic wastage in pain and disease which it is the sad task of the brothers to repair, in their dispensaries and hospitals. Why then should they not grasp at these ideas, spiritualising them further, and be, not merely the devoted helpers of the poor, but their trusted

leaders in thought? Not merely picking up the wounded on the stricken fields of India but riding out to battle in the vanguard, or,—a higher purpose still,—peace-making among warring "interests," and converting these to nobler and nobler human service?

There still remains unanswered the question, not now of the plain citizen nor even of the social worker, but of the religious thinker,—"What may the West bring to World-culture?" Indeed does not "Re-ligion" mean the rejoining of that which has fallen asunder, as has the thought of East and West? So deep an issue can only be touched on here, for space forbids a concrete working out. Enough here to suggest that, in spite of the lamentable destruction of hopes and the continuing manufacture of de-civilization, there is preparing in the West some answer to this. For the Mediterranean heritage, with its renewal in the North and expansion westwards across the Atlantic, embodies much, not only of the "glory" that was Rome—its trade and spoliation, that India too well knows,—but of Palestine and Greece, of Hellas and the Holy Land. And though, in history, they became but minor provinces of the Roman empire, and still their heritage seems the mere trappings of Western power, yet their cultures stir again. For, free of the boundaries of place, they are moving abroad and within, transforming and themselves transformed anew.

From Hellas comes the eager search of the sciences, no longer of things alone, but of life, of mind, of men and of mankind,—drawn together by

the Hebrew Unity. And from Zion and the city of Athena together reappear the dreams of a wise and harmonious rebuilding of a New Jerusalem and of "Greece Again!"—but now more thoughtfully, more concretely, than for long since. The Galilean's gentle love and simple ways, (long felt in India, and now re-expressed by her great Jain leader) may again move the hearts of men,—this time not content with a love of solitary souls alone, but seeking to realise that Civic Oversoul of which A. E. speaks, that nations may join in a World Brotherhood of lands towards a fulfilment of our united hopes, which the Westerners call "the Kingdom of Heaven" on Earth.

ARTHUR GEDDES.

CONVERSATIONS WITH SWAMI TURIYANANDA.

9TH JULY, 1920 (*continued*).

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युती भान्ति कुतोऽयमग्नि: ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥

"There the sun does not shine, not the moon, nor stars, nor even lightning. So fire is nowhere. It shining, everything else shines. Through Its lustre all this is shining."

We have mixed up the subject and the object. They can be separated. I am the subject—not the object. The whole universe up to Buddhi (intellect) falls under the category of the object. मूले मूलाभावात् अमूलं मूलम्—'There being no further cause, the First Cause is uncaused.'

How much must they have thought who first discovered these truths!

Discrimination must be thorough, or it is of no use. Children often say, 'Heaven bear witness!' What a funny idea! They have picked up the phrase from someone. They do not reason on the idea, so they say it.

"As a bird flies to the sky with its two wings, so we must have the two wings of discrimination and renunciation to climb to the edifice of liberation." If one has real discrimination and renunciation, one is safe. A man runs after water in a mirage only so long as he mistakes the mirage for real water. Once the delusion is broken, nobody goes to a mirage for water. The truth about it is that he only escapes whom the Mother Herself holds by the hand.

Girish Babu used to say, "My younger brother would walk taking hold of my father's hand, but I used to be on his lap. I would say all sorts of things to Sri Ramakrishna, but he was never displeased with me. Often, when I was dreadfully intoxicated, I would go to him. Even then he would cordially receive me and say to Latu, 'See if there is anything in the carriage. If he feels inclined to drink here, where am I to get anything?' He knew that there must be a bottle in the carriage. Then he would gaze on my eyes and completely destroy the effect of the intoxication. I would say, 'Why, you have spoilt the effect of a whole bottle!' He used to inquire into the previous history of everyone, but he never asked me anything about my past life. Yet I had disclosed to him the whole story. He never forbade me to do anything. It is not for nothing that I adore him so much."

At Lakshmanjhola, one day in the month of October we took a lot of Bhang. We passed the whole night in talking of Sri Ramakrishna, and there was not the least sign of intoxication. It was all counteracted by a contrary influence.

Sri Ramakrishna used to say, "If a water-snake bites

a frog, it produces no effect, but if it is a cobra, before it can croak thrice, the poor thing expires."

He would say when Pundit Sasadhar came, "There the sun does not shine," etc.

Do clouds ever cover the sun? It is ever manifest. It is only our eyes that get covered.

About a certain gentleman the Swami said, "What he has heard, he has firmly clung to. It has been possible for him as he has got discrimination. Sri Ramakrishna used to say, 'A finger-print is clear when the ink is all right, and if it is bad the impression also is bad. Spiritual instructions make a lasting impression on the mind that is possessed of discrimination and renunciation, and when there is a deficiency in these the impression produced is proportionately small.

Afternoon.

Alluding to spiritual exercises such as concentration and meditation the Swami said, "तत्र प्रत्ययैकतानता ध्यानम्।' When the mind is withdrawn from all other objects except one and fixed on the latter, then the succession of similar impressions on that object is called meditation. And, as Swami Vivekananda used to say, 'Pinning the mind to some particular object like a lump of dough is called concentration.'

Nothing drops from the skies all of a sudden. Why don't all have concentration? Because they don't fulfil the condition for it, *viz.* absolute continence. This is known as strength. What can you expect of one who lacks this strength? The long and short of it is that one must have full self-control. The Gita says—

"In My opinion, Yoga is impossible for one who has no self-control. But one who has controlled his senses may, if he tries, get at it by adopting the proper means."

People follow their own whims and fail to get good results. The scriptures are there, but they won't turn to them. Nor would they listen to the teacher. In the end they become unfit for Yoga.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥

"One who is moderate in food and pastime, who is moderately engaged in work, and who divides his time proportionately between sleep and wakefulness,—for such a man Yoga puts an end to all miseries."

If one has some disease, it will pass off; but one must keep his spiritual practices going.

10TH JULY, 1920. *Afternoon.*

The Swami was singing, "Everything depends on Thy will, Mother, Thou actest as Thou pleasest." After singing for a while he said:

Nowadays I am intensely liking this idea. The more time passes, the more this idea appeals to me. Good and evil—both art Thou. Through Thy will they come to pass. The Lord has good work done by those whom He will raise, and again, bad work by others whom He will degrade. "Thou makest the lame scale mountains and the elephant stick in a quagmire." "The mind—poor thing!—is not to blame. Kali is the juggler's daughter that makes it dance as She pleases." There is a relief in the thought itself, that behind all this there is a Power which guides everything. But the rationalists won't admit this view. They will say, "Can an effect be produced without a cause?" But the other party will reply, "He is the Cause of cause itself."

Formerly I, too, would not admit this and had great fights over it with Latu Maharaja in particular. I used to say, "If God acts at His sweet will, He becomes a despot. Is He an autocrat like the Czar of Russia? He is just, merciful and benign." Latu Maharaj would reply, "Well, it is good that you are thus protecting your God from all blemish. It is excellent." What a nice answer! He spoke from the superrational standpoint. But from the rationalistic standpoint it is open to much criticism. It strikes at the root of free-will. So long as one has only theoretical knowledge, such a view is dangerous. The test for one really qualified to take that standpoint is that he will never make a false step.

In my boyhood, when I saw a puppet-show and heard perhaps a puppet scream, I at once thought that it actually made that sound. The puppets seemed to move of their own accord. But later on I was disillusioned to find that some one pulled the wires from behind the scene.

Nowadays the theory of the Mahamaya, or a Universal Force manipulating everything, appeals to me very much. I haven't words to tell you how I like it. It is because the mind has accepted the truth of it. Swamiji, also, in his later days, used to have great faith in the Mahamaya. To be like an automaton in Her hands is easier said than done. If we are submissive to Her, She never fails to protect us. With the advance of age there comes a time when, instead of leaning on the theory of causation, we naturally resign ourselves to the Divine Mother.

WORSHIP.

Worship is based on two principles. The first principle is: As we think so we become; the second: Like alone can know like.

The more we think of God the more God-like we become. The more we think of worldly things the more worldly we become.

We can really know a person only in so far as we become like that person. We can understand the nature of God only in so far as we become Godlike.

The object of worship, therefore, is to train the mind to think of God and thus gradually to become Godlike. The Shastras say: In so far as during worship man becomes like the object of his worship, in so far will he reap the fruits of his devotions. Worship performed absentmindedly will bring little result. But when during worship the mind is concentrated on God, the result will be great, as then the mind becomes, for the time being at least, Godlike.

Our nature depends on our feelings and our feelings depend on our thoughts. When our thoughts are spiritual our feelings will be spiritual and thus also our nature. The object of worship is to raise our thoughts, our feelings, our nature, to the spiritual plane. Men of holy natures have holy thoughts and holy feelings. And to become like them we must follow their example, we must practise devotion and worship, for during these practices we raise ourselves to their plane of thought and feeling.

Worship brings about a gradual change in our mental life, in our thought-world. What these gradual changes—the different feelings aroused by worship—are can be better experienced than described. What the feelings of a devotee are can only be understood by those who have these same feelings. And these feelings, or Bhavas, as they are called, can be experienced only by those who practise devotion.

We cannot truly understand any feeling—love, hatred, jealousy or anger—until we experience it for ourselves, just as we cannot know the flavour of a fruit without tasting the fruit. Words cannot define a feeling any more than they can define a taste. So the different mental states of the devotee can be known only by experiencing them, not by hearing or reading about them. The sweetness of devotion cannot be tasted except by experiencing it. And experience comes with practice.

It is therefore wrong for anyone who has not practised to condemn any form of worship. People condemn idolatry but they do not understand the true meaning of image worship. They speak of what they do not know. Unless one has practised this form of worship how can one know the effect it has on the mind? How can one know what feelings it arouses? When a devotee bows down before an idol he worships his ideal conception of God; he tries to see God in the image, to commune with Him, to sink his own individuality into the Divine Presence. This certainly is a worthy effort. The method may not appeal to all, but the motive is that of all spiri-

tual persons. For does not religion mean losing one's self in God?

The Shastras state that we must first hear about God; then we must try to understand what we have heard; then we must meditate on what we have understood; and we must realize what we meditate upon. That means, we must identify ourselves with God through a series of practices.

A religious life is a life in which the thought of God is uppermost in the mind. To create and sustain this state of mind constant practice is advocated. And image worship at regular times, according to scriptural rules, is one of the practices. But it should be remembered that external worship is only a means to an end. Internal worship, mental worship, is what really counts. Only in so far as external worship stimulates the mind, in so far as it calls up holy thoughts, in so far as it arouses divine feelings and aspirations and helps to concentrate the mind on God, is image-worship of value. Worship performed mechanically and thoughtlessly is worthless.

The image must represent an ideal. By worshipping the image we worship that ideal, that is, we try to realize that of which the image is a symbol. We try to fill the mind with thoughts concerning the ideal. And to the extent we can do that, to the extent all other thoughts are kept in abeyance and the mind takes the shape of the ideal and thoughts become feeling, to that extent are we united with our ideal, do we realize our ideal. Realization is identification, and identification is becoming. What we think we become. The moment we can really identify ourselves with the object of our worship, we become mentally the object of worship. We lose our own identity and become the ideal. So it is written: He who knows Brahman becomes Brahman.

In the lives of different saints we read that at the height of their devotions they actually forgot themselves, they felt themselves merged in their ideal, they were transformed, they became the God they worshipped. The Gopis in the forest of Brindaban thought themselves

to be Krishna. St. Theresa, the Christian saint and mystic, losing consciousness of the external world, felt her own identity melt into that of Christ. Lord Gauranga, in an excess of ecstasy, occupied the seat reserved for the Deity.

This is the aim, the end, the crown of perfection in worship—total identification. External worship is the preparatory stage to train the mind, to increase devotional feeling, to transform man's nature, to purify and strengthen the mind and the nerves, so that they may be able to withstand the reaction of intense emotions.

Now there is another principle that must be remembered in worship. Though we Hindus are said to worship thirty-three million gods and goddesses, it is always remembered that each of those gods or goddesses represents a certain quality or characteristic of God; that there really is only one God. So in the Brihadaranyaka Upanishad it is written: And when they say, sacrifice to this or to that god, each god is but His manifestation, for He is all gods.

We see then that each god represents but an aspect of the one God. God is perfection, in Him all good qualities are united. He is all-good, all-merciful, all-loving, all-knowing, all-blissful and omnipresent. He is infinite, and as such He has no form.

We know how difficult it is for the human mind to form an idea of, to think of, to meditate on such a Being. The mind cannot grasp, cannot embrace such a God. He remains foreign to us, far distant, beyond our reach and comprehension. Therefore the devotee cries out for a God more human, more easy to approach, a God whom he can imagine, whom to some extent he can comprehend, whom he can love and commune with. He wants to simplify his idea of God. And so, though knowing Him to be infinite and formless in His absolute aspect, he wants to worship God in a manifested form.

God being omnipotent is capable of taking any form. He, the Lord, actually takes forms. He who created the universe has manifested Himself endless times through

all ages in different forms in this universe. He has taken and still takes superhuman as well as human forms for the benefit of His creatures that they may love and worship Him and finally be united with Him. Some of His forms are permanent, others temporary. As Kali, the Mother of the Universe, He is eternally watching over His creation. As Krishna, Buddha, Jesus, He is manifested on earth. And temporarily He manifests in the heart of the devotee, now in one form, then in another, in whatever form the devotee worships Him or can best recognise Him. It may be the form of Kali, or Krishna, or Jesus, or an ocean of Bliss, or any luminous form, a dazzling Light, or a symbol, or any form best suited to the temperament of the devotee.

But in whatever form God appears to him, the devotee is requested to remember that these forms are not all there is of God. The God whom he worships in the idol is also within himself. This is beautifully expressed by the devotee who asked God's pardon for limiting Him who is infinite. "Forgive me, O Lord," he says, "for the three-fold error of having ventured to visualize in contemplation the form of Thee who art formless ; of having praised, in hymns and psalms, Thee who art beyond all speech and description ; by seeming to limit Thy presence by visiting sacred shrines."

In the Brihadaranyaka Upanishad it is written : If a man worships another deity thinking the deity is one and he another, he does not know. He is like a beast for the Devas. Thus the realization of the One is the final object of all forms of worship. This the devotee is told never to lose sight of during his spiritual practices. Forms are taken up to assist our weak intellects. There comes a time when worship is all spiritual. Then external helps are no longer necessary. Then the devotee realizes that God is within, that God is his own Divine Self and that He is reflected everywhere in the universe.

SWAMI ATULANANDA.

SRI KRISHNA AND UDDHAVA.

CHAPTER X.

श्रीभगवानुवाच ।

जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिनः ॥
मयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः ॥ १ ॥

1. The Lord said, "To the Yogin who has controlled his senses and Pranas, who is balanced and concentrates the mind on Me, various powers come."

[The mention of the various powers in this chapter is simply to create a distaste for them in the mind of the aspirant, since they are hindrances to realisation, which alone is the goal.]

उद्धव उवाच ।

कया धारणया कास्वित्कथं स्विसिद्धिरच्युत ॥
कति वा सिद्धयो ब्रूहि योगिनां सिद्धिदो भवान् ॥ २ ॥

2. Uddhava said, "Tell me, O Krishna, what kind of power comes by any particular kind of concentration, and how. How many are these powers? It is Thou[1] who conferest them on the Yogis."

[1 *Thou &c.*—Hence Thou art the best authority on the subject.]

श्रीभगवानुवाच ।

सिद्धयोऽष्टादश प्रोक्ता धारणायोगपारगैः ॥
तासामष्टौ मत्प्रधाना दशैव गुणहेतवः ॥ ३ ॥

The Lord said:

3. Those who are experts in concentration and Yoga call the powers eighteen in number. Eight of these are pertaining[1] to Me, and the remaining ten are due to a perfection of Sattva.[2]

[1 *Pertaining &c.*—These are higher ones.

2 *Sattva*—that element of the mind which leads to illumination.]

अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः ॥
प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥ ४ ॥

4. Minuteness,[1] immensity and lightness of the body; the connection[2] of a being with his organs, known as attainment; capacity[3] to derive enjoyment from everything heard or seen[4]; exerting an influence on all, known as rulership.[5]

[1 *Minuteness &c.*—These three are powers belonging to the body.

2 *Connection &c.*—*i.e.* as their presiding deity. This (Prâpti) is the fourth power.

3 *Capacity &c.*—Prâkâmya. This is the fifth.

4 Heard or seen.—*i.e.* superphysical and physical. The former is known only from scriptures.

5 *Rulership.*—Ishitâ. This is the sixth power.]

गुणेष्वसङ्गो वशिता यत्कामस्तदवस्यति ॥
एता मे सिद्धयः सौम्य अष्टावौत्पत्तिका मताः ॥ ५ ॥

5. Non-attachment to sense-objects, called self-control[1]; and consummation[2] of any and every desire;—these, O friend, are considered My[3] eight natural powers.

[1 Self-control: Vashitâ. This is the seventh.

2 *Consummation &c.*—Kámávasáyitá. This is the eighth.

3 *My &c.*—These are naturally in the Lord in infinite proportions, and by Him conferred in varying degrees on the Yogi.]

अनूर्मिमत्त्वं देहेऽस्मिन्दूरश्रवणदर्शनम् ॥
मनोजवः कामरूपं परकायप्रवेशनम् ॥ ६ ॥

6. Being unruffled by the necessary evils[1] of the body; hearing and seeing[2] things from a distance; swiftness like that of the mind; assuming any form at will; entering into anyone's body:

[Verses 6 and 7 enumerate the ten secondary powers.

1 *Necessary evils &c*—Such as hunger and thirst etc.

2 *Hearing and seeing &c.*—These constitute two powers.]

स्वच्छन्दमृत्युर्देवानां सहक्रीडानुदर्शनम् ॥
यथा संकल्पसंसिद्धिराज्ञाप्रतिहता गतिः ॥ ७ ॥

7. Dying according to one's wish; joining in the re-

creation of the gods ; fulfilment[1] of the wished for object ; having one's command obeyed everywhere without fail :

[1 *Fulfilment &c.*—This requires just a little physical effort on the part of the Yogi,—which distinguishes it from 'Kamavasayita'.]

त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता ॥
अग्न्यर्काम्बुविषादीनां प्रतिष्टम्भोऽपराजयः ॥ ८ ॥

8. Knowledge of past, present and future ; not being affected by the pairs[1] of opposites ; reading others' thoughts ; counteracting the influences of fire, sun, water, poison and the like ; and not being overcome by anybody :

[This verse enumerates five petty powers.

1 *Pairs &c.*—Such as heat and cold, pleasure and pain.]

एताश्चोद्देशतः प्रोक्ता योगधारणसिद्धयः ॥
यया धारणया या स्याद्यथा वा स्यान्निबोध मे ॥ ९ ॥

9. These, in brief, are the powers that come out of concentration in Yoga. Now learn from Me what powers come out of particular concentrations, and the way they come.

[From this up to the end of the chapter, details are given. In each case, it will be noted, concentration is made on a special aspect of the Lord and the resulting power is in accordance with that.

भूतसूक्ष्मात्मनि मयि तन्मात्रं धारयेन्मनः ॥
अणिमानमवाप्नोति तन्मात्रोपासको मम ॥ १० ॥

10. Concentrating on Me as possessing the supervening adjunct[1] of subtle matter, the mind which is also of that nature,—the worshipper of subtle matter attains to My power of minuteness.[2]

1 *Supervening adjunct*—Upâdhi, that is, something extraneous that is superimposed.

2 *Minuteness*—So that he can easily penetrate a rock.]

महत्यात्मन्मयि परे यथासंस्थं मनो दधत् ॥
महिमानमवाप्नोति भूतानां च पृथक् पृथक् ॥ ११

11. Fixing on Me as possessing the supervening adjunct of the intelligent cosmic mind, one's mind which is

characterised by a similar attribute[1],—one attains the power of immensity, and concentrating on Me as possessed of the adjunct of ether and the other elements[2], one attains[3] the respective immensities of those elements.

[1 *Similar attribute*—*i.e.* intelligence.
2 *Other elements*—Wind, fire, water and earth.
3 *Attains &c.*—One can be as vast as one likes.]

परमाणुमये चित्तं भूतानां मयि रञ्जयन् ॥
कालसूक्ष्मात्मतां योगी लघिमानमवाप्नुयात् ॥ १२ ॥

12. Attaching the mind to Me as possessing the adjunct of the atomic state of the elements, the Yogi attains to the lightness of points[1] of time, so to say.

[1 *Points &c.*—Which are imponderable. He can ascend the sun along its rays.]

धारयन्मय्यहंतत्त्वे मनो वैकारिकेऽखिलम् ॥
सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मनाः ॥ १३ ॥

13. Concentrating the entire mind on Me as possessing the adjunct of pure ego, one becomes, by this absorption in Me, the presiding deity[1] of each of the organs. This is known as the power of attainment.

[1 *Presiding deity &c.*—Hence he can direct them any way he likes; *e.g.* he can touch the moon with his finger.]

महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम् ॥
प्राकाश्यं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः ॥ १४ ॥

14. One who concentrates the mind on Me as possessing the adjunct of the active cosmic mind, which is born of the Undifferentiated,[1] obtains My rare power of the capacity[2] to derive enjoyment from everything.

[1 *Undifferentiated*—The Lord's inscrutable Power, out of which the universe springs.
2 *Capacity &c.*—*i.e.* infallible will-power; *e.g.* he can swim on land.]

विष्णौ त्र्यधीश्वरे चित्तं धारयेत्कालविग्रहे ॥
स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञचोदनाम् ॥ १५ ॥

15. One who concentrates the mind on Vishnu, the

Ruler of Maya, whose form is Time,—obtains rulership, consisting of the power[1] to control the Jivas and their bodies and minds.

[1 *Power &c.*—not that of controlling the cosmic processes, which belongs to the Lord alone.]

नारायणे तुरीयाख्ये भगवच्छब्दशब्दिते ॥
मनो मय्यादधद्योगी मद्धर्मा वशितामियात् ॥ १६ ॥

16. Fixing the mind on Narayana, the Transcendent One[1], called also Bhagavan, the Yogi, like Me, attains to the power of self-control.

[1 *Transcendent One &c.*—One must concentrate on both aspects. 'Bhagavan' means the repository of all lordly virtues.]

निर्गुणे ब्रह्मणि मयि धारयन्विशदं मनः ॥
परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥ १७ ॥

17. Concentrating the clean mind on Me, the Brahman beyond attributes, one attains[1] to supreme Bliss, which is the consummation of all pleasures.

[1 *Attains &c.*—by being indentified with Brahman.]

(To be continued).

REPORTS AND APPEALS.

The Ramakrishna Mission Sevashrama, Muthiganj, Allahabad.

The Sevashrama was started in 1910 in response to the call for relieving the sufferings of the diseased among the poor people of the surrounding locality, as well as of the large concourse of pilgrims from every part of India, who frequent the holy confluence of the Ganges and the Jumna throughout the year.

The work is now conducted in the form of an out-door dispensary, where medicines, both Homœopathic and Allopathic, as well as medical advice are given free to poor patients, irrespective of caste and creed, and the same

supplied at their homes, in case they are incapable of coming to the Sevashrama, and have none to help them. The dispensary has proved to be of immense benefit to the poor and the needy. To meet the growing demand of the people requiring medical aid, it is necessary to extend the present building. A separate shelter for the patients, who are either homeless or require treatment in a hospital, is urgently needed. A plot of land has been purchased for the purpose. A hospital with six beds and a surgery attached to it, as also a separate room for infectious cases, might serve the present requirements of the Sevashrama. The estimated cost is approximately Rs. 10,000.

This year the Sevashrama will have to conduct special relief works in connection with the Ardha Kumbha mela which attracts a very large number of pilgrims from all parts of India. The slender resources of the charitable institution are quite unable to cope with the increased demand for service. We hope the public will come forward to help the Sevashrama in serving efficiently the suffering humanity. Contributions, however small, will be thankfully received by—Swami Vijnanananda, Hony. Secretary.

The Sixteenth Annual Report of the Ramakrishna Mission Sevashrama, Brindaban.

The report speaks in glowing terms of the valuable service rendered by the charitable institution to the suffering Narayanas of the holy city of Brindaban during the year 1922. Altogether there were treated 172 indoor cases and 20,029 outdoor cases—of which 3,963 were new and the rest repeated numbers.

It is a great pity that this philanthropic institution, which has been ministering to the relief of thousands of men, women and children irrespective of caste and creed since the year 1907, is suffering greatly for want of funds. And so great is the demand on its service that the Sevashrama has often to meet the necessary expenses even by running into debt which came up to Rs. 863 during the year under report. We earnestly hope that the generous public will come forward to help the institution to pay off

its debt, as also to support it liberally—thus removing its great financial stress which is a serious menace to its proper working.

The Sevashrama is also in urgent need of funds for completing its Male Ward, now left in an unfinished condition, as well as for constructing its outdoor dispensary with a decent hall and a separate operation room attached to it.

Another crying need of this charitable institution is quarters for the workers who are at present accommodated in a thatched mud hovel.

Persons desirous of perpetuating the memory of their departed dear relatives may have wards erected or beds endowed in their names.

Contributions, however small, will be thankfully received and acknowledged by—

(1) The President, Ramakrishna Mission, Belur P.O., Dt. Howrah, Bengal. (2) The Hony. Secretary, Ramakrishna Mission Sevashrama, Brindaban P.O., Dt. Muttra, U. P.

Sree Ramakrishna Vidyapith, Deoghar.

The Vidyapith is a residential school for Hindu boys, conducted by the monks of the Ramakrishna Mission. It aims at giving the boys ample facilities for a harmonious development by imparting to them physical, mental and moral education based on improved and up-to-date methods. At present the institution has got on its rolls 27 students with 8 teachers. But unfortunately it is handicapped for want of a suitable building of its own.

The authorities have the pleasure to announce that Kumar Arun Chandra Singha, the large-hearted Zemindar of Paikpara, Bengal, has very magnanimously presented a valuable plot of land measuring 60 bighas to the Vidyapith. The revered President of the Ramakrishna Mission now appeals to our generous countrymen for funds necessary for the erection of the School buildings, as also for putting the Vidyapith on a stable basis. We earnestly hope that all lovers of education will come forward with their liberal support to this ideal educational institution.

A rupee from twenty thousand people each, may help the Vidyapith to start its building operations immediately. Any contributions, however small, will be gratefully received and acknowledged by—(1) The President, Ramakrishna Mission, Belur, Howrah, Bengal. (2) The Adhyaksha (Rector), Ramakrishna Vidyapith, Deoghar, Behar.

NEWS AND NOTES.

THE AGE OF THE VEDA.

The age of the Veda is one of the most difficult subjects in the history of Indian thought. The Vedic literature consists of three distinct classes of literary works. These are—the Samhitas or collections of hymns and prayers ; the Brahmanas or prose treatises consisting mainly of discussions on sacrifices and the significance of the rites and ceremonies connected with them ; and lastly the Aranyakas and Upanishads, dealing with the profound doctrines both of ritual and philosophy, some of which are either included or attached to the Brahmanas, while others are independent of them.

Taking their stand sometimes on purely hypothetical and arbitrary points, different scholars have assigned different dates to the Vedic literature. Prof. Max Muller fixed 1200 to 1000 B. C. as the beginning of Vedic poetry. The Indian scholar Bal Gangadhar Tilak concluded from his astronomical calculations that some Vedic texts go back to 6000 B. C. While the German Scholar Jacobi assumed that the Vedic hymns belonged to about 4500 B. C., and that the Vedic age extended from about 4500 to 2500 B.C.

Prof. M. Winternitz discusses this important topic in his Calcutta University Readership lecture published in the *Calcutta Review* for November. He attaches greater importance to historical arguments than to astronomical calculations, and arrives at the following conclusions—"It is not possible to give any definite date for the beginning

of Vedic poetry. We do not know more for certain than that Vedic literature began at some unknown time in the past and extended up to the 8th century. But it is more probable that this unknown time of the beginning of the Vedic literature was nearer 2500 or 2000 B. C. than to 1500 or 1200 B. C."

Prof. Winternitz very frankly confesses that these dates are after all probable guesses. He concludes—"Personally I should prefer to mention no figures at all. We simply do not know anything more than what I said. This may be very disappointing to those of you who expected a definite answer to the question regarding the age of the oldest monument of Indian literature. But it is a greater service to Science to confess our ignorance than to deceive ourselves and others by producing dates, which are no dates. And after all, it is some comfort to know that we can set up at least some limits not only of our knowledge but also of our ignorance."

SELF-SUPPORTING EDUCATIONAL LABOUR-COLONIES.

One of the great tragedies of our modern educational system is that it imparts to the students only a theoretical knowledge of certain subjects, but does not care to prepare them for life and teach them to earn their daily bread. The sufferings of unemployment have brought home to us the defects of our system of education as also the great question of reforming it, by making it practical and self-supporting as far as possible. Captain J. W. Petavel in a thoughtful article—"How the children could save our civilisation," contributed to the Modern Review for December, 1923, speaks of the great possibilities of educational labour-colonies for children. He observes—"Unemployment has roused us at least to the fact that we must reform our education system, and make it much more practical. There appears to be only one way by which this can be done, and that is by organizing labour-colonies for children in which they will work half the day producing various necessaries to take home with them, the other half at their lessons—

without depriving them of time for their games which are of vital importance. The children, it seems, are thus going to lead us in the direction in which there is really hope."

Poverty in India stands to no small extent in the way of the education of children. Many poor parents cannot send their boys and girls to school simply because they have not the means to do so. While others have to stop, much against their will, the educational career of their children, even when they are quite young, for reasons of poverty alone. There is also a third class of parents who, although they can afford to educate their children to some extent, do not do so simply because they look down upon the "profitless" education which cannot give to the children a sound practical training. Most of these parents will be anxious to avail themselves of the opportunities afforded by the proposed educational labour-colonies which, by making education greatly or fully self-supporting, are calculated to solve the problem of education, and at the same time to enable the children to help the parents considerably. Observes Captain Petavel—"We should not, therefore, have to trouble ourselves with the question whether the school years would be prolonged by this plan or not. The children would have a much healthier life, much better and more practical education than they have now, and be wholly or nearly self-supporting very early."

Indian Melody.

Music in India had its birth at a very hoary antiquity when the fathers of the ancient Hindu civilisation first sang the ritual songs of the Vedas, particularly the Samas. Since then it has been mainly wedded to the spiritual life and culture of the Indian people. And not only that, it has been one of the most potent factors for sweetening and inspiring the varied life of the housewife and the labourer, the boat-man and the cart-driver, the cooly and the beggar, the priest and the worshipper alike.

Indian music is the expression of the distinctive genius and inner life of the Indian people. First it has its *svaras* or the salient seven notes. Then there are the *ragas* which are neither scales nor modes but really melody-types forming the basis of all melodies. Besides this, there is *tala* or rhythm. In addition to these, there is one important element, *gamaka*, which is not only grace-notes or ornament, but the ornamental method of approaching notes and bridging intervals. It is this which mainly distinguishes the music of India from that of the West, and stands in the place of harmony in the latter. "I suppose," says Mr. H. A. Popley in a highly appreciative article on 'Indian Melody' contributed to the Shama'a for October, 1923, "there is no country in the world which has exploited as India has done the illimitable possibilities of melody. Each *raga* has its own peculiar combinations, its salient notes and distinctive flavour. If we take all the musical works of the West we shall only have heard one-tenth or one-thirtieth of the possibilities that lie before Indian Melody. Even the old classical modes, some of which are still in use in the Roman Church, comprise but a few of the possible modes of Indian Music."

Music has a great possibility to serve as a unifying factor in Indian life. In spite of the difference in language or form, its theme is one and the same throughout the land. Observes Mr. Popley—"The music of India sings to us of the heroes and heroines of our land, of Rama and Krishna, of Mirabai and Harischandra. It speaks to us of one India from the Himalaya to Kanya Kumari. However different the expression, the nomenclature or the system may be, there is a unity in Indian music which strikes one continually. Music may still be made one of the main cultural channels by means of which India will realise her essential unity."

Indian music to be truly Indian must now outgrow both individual prejudice and provincial spirit. It is of absolute importance to devise a system of notation which may be used by people of all provinces in common and

at the same time may be easily understood by the rest of the musical world. The spirit of renaissance is passing over the country, and the province of music too is not left unaffected. Something is being done. But it must be done with greater energy and co-operation.

"On to the Land."

"India's future," says a thoughtful writer, Mr. H. George Franks, in the December issue of the Poona Agricultural College Magazine, "undoubtedly lies in the hands of the farmer; this is a platitude which needs neither emphasising nor elaborating. To train farmers, therefore, and to give them the scientific touch is a work of national importance; but for results the work depends entirely on the attitude of those being trained. The only way in which India's traditional foes, such as famine and drought, can be defeated, is by the mobilisation of Science, by literally making the soil and the weather do what they are told." The writer has indeed touched one of the greatest problems of the land, that are crying for solution at present.

It is true that India is pre-eminently an agricultural country. But at the same time it is a lamentable fact that agriculture is looked upon as an undignified occupation. And its present neglect is one of the main causes of the country's recurring famines and perpetual scarcity. Vast tracts of arable land are lying idle. These, in the words of the poet, "would have yielded gold had they been properly cultivated." But we in our thoughtlessness are neglecting the soil, and are, in consequence, suffering beyond measure.

Under the impulse of a disintegrating force sweeping over the country, the poor agricultural classes have imbibed a tendency to forsake the plough, and rush to the city to work as wage-earners there, while almost all sections of the middle class people, whose forefathers were thriving farmers, are quitting their ancestral homesteads in order to earn a starvation salary at the office desk in industrial and commercial towns. The result has been

misery. "The gift of science plus labour," says the writer quoted above, "was the gift of the town and the factory, but it was also the gift of a cloud of misery and hideousness which was darker by far than the pall which hung over the factories after the belching out of the forest of chimney stacks. Just as all is not gold that glitters, even so all is not perfection in the towns. 'Back to the land' movements are being conducted in nearly all countries to-day ; and India needs a similar campaign, unless a slight change to 'On to the land' be made. After serious thought, it is becoming increasingly plain that the best possible way to assist India to stand on its own feet, is to popularise agriculture." Rural India needs bands of missionaries to spread broadcast all up-to-date knowledge about scientific farming and improved methods of agriculture.

SWAMI KAMALESWARANANDA AT THE BISHOP'S COLLEGE, CALCUTTA.

We hope the following interesting news from a correspondent will be highly appreciated by our readers :

Swami Kamaleswarananda of the Belur Math is at present in charge of the Gadadhar Ashrama, a branch of the mother institution at Bhowanipore, Calcutta. He is now holding there regular classes on the Gita and the Upanishads. His lucid presentation of the Vedantic truths is attracting a number of sincere students, among whom is Rev. Mr. Pelly, Professor of the Bishop's College, Calcutta.

The professors and the students of the Bishop's College staged on the 6th December last the story of Yama and Nachiketa in the famous Katha-Upanishad. Mr. Pelly invited Swami Kamaleswarananda to see the drama, and also to perform the Yajna ceremony forming an important part of the play.

Before the drama commenced, Mr. Pelly explained briefly the main story of the Upanishad,—the subject of the play. He also introduced Swami Kamaleswarananda to the audience, and requested him to deliver at the end

a short discourse on the Vedic sacrifice and worship, the real significance of which was never properly understood by the average European.

The play began at 7 p.m. Mr. Pelly played the part of Yama, while an English student of the Bishop's College enacted the part of Nachiketa. In the course of the play when Nachiketa asked Yama for his second boon and wanted to know about the secret of worshipping the "Divine Fire," the occasion arose for Swami Kamaleswarananda to appear on the stage and perform the Yajna ceremony. The Swami took with him all the materials necessary for the purpose, and did his part exceedingly well, to the admiration of all present. The ceremony being over, the play went on and was brought to a successful close.

Then came the turn of the Swami to deliver a short address on the Hindu religious symbology and the significance of sacrifice and worship. The lecture lasted half an hour. The Swami first spoke of the two aspects of Brahman—the relative and the absolute, and said that the ultimate object of all was to merge in the Absolute, Non-qualified Brahman, by transcending the limitations of name and form. But to attain to this it was necessary for the aspirant to pass through certain preliminary stages, when symbols, sacrifices and worships proved to be of great help to him. That was why these had been introduced into the spiritual culture of the Hindus. The beginner was to proceed step by step on his way to the realisation of the Supreme Spirit as the inmost soul of all things he saw around him. Such a vision was sure to enable him to give up the gross physical aspect of objects, and gradually lead him on to a state when he would go beyond the limits of time, space and causation—the basis of the world-dream, and thus be one with the Paramatman—the Existence, Knowledge and Bliss Absolute.

The lecture brought a new light to many unacquainted with the inner significance of the religion of the Vedas, and was much appreciated by the audience.

VEDANTA WORK IN SAN FRANCISCO (U. S. A.).

Srimat Swami Prakashananda is delivering public lectures at the Hindu Temple on every Sunday, both morning and evening. He is also holding an Upanishad class on Thursdays. Swami Prabhavananda is conducting a Gita class on Tuesdays. All the lectures and classes are well-attended. We are glad to learn that since the return of Srimat Swami Prakashananda to San Francisco the Vedanta work is rapidly growing and many new members have joined the Vedanta centre there.

IN MEMORIAM.

We are extremely grieved to learn about the passing away on the 7th December last of Srijut Akshay Kumar Sen, one of the most devoted householder disciples of Sri Ramakrishna. The deceased had a great poetic genius, and was the author of the celebrated work "Sri Sri Ramakrishna Punthi"—an elaborate biography of Sri Ramakrishna in verse. Srijut Akshay Kumar has now entered the abode of Eternal Peace, but his immortal work will ever continue to help us in understanding the divine life and teachings of the Prophet of Dakshineswar, and also to inspire us in our spiritual strivings and endeavours.

THE BIRTHDAY OF SRI RAMAKRISHNA.

The *tithi* of Sri Ramakrishna's nativity falls this year on Friday, the 7th March, 1924. We request all Maths, Ashramas and Societies observing the birthday to send us the reports of their celebrations at an early date.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—Swami Vivekananda.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

11th July, 1920.

The Swami began to talk of the human family. He said, "The idea of the millennium, even though it may never be fulfilled, is commendable. The poet, Surendra Nath Mazumdar, says, it can come to pass only 'when men will be like women in their nature.' He is a very fine poet.—You may laugh at these lines, but I read them in my boyhood and I never laughed."

One of the audience said that the passage in question referred only to the softer feelings of women, not their effeminacy.

The Swami: Quite so. The poet says—'Man is but a beast of burden; how absurd, then, for him

to be inflated with pride!' Men are mere drudges —they pass their lives in shouldering the burden of the family; and it is no easy matter for them to manifest the grace of women,—this is what the poet means.

Someone said: Sir, everyone says that women lead to hell and so forth. But had they written books, they would have painted men also exactly in the same colours.

The Swami: They are doing it! Don't you see how they are giving tit for tat in the West? The scriptures have not condemned women as a whole. They have distinguished between higher and lower types of women. Sri Ramakrishna also used to say in the same way. The woman who always drags a man towards sense-gratification is of the lower type, while she who helps a man Godward is of the higher type. The strictures of the Shastras were on the former class of women. You certainly do not praise one who is always dragging another towards sense-gratification. Therefore the Shastras advise aspirants to keep away from such women, and from those who associate with them. Don't you notice the great influence of association? When we were at school, some boys while returning home used to enter an opium-smokers' den and try to pose as drunkards. Opium-smokers, you know, have a dread for drunkards. One of the boys, however, in so doing, himself turned into a confirmed opium-smoker! See the dreadful consequences!

Impressions, once formed, are most difficult to root out. Sometimes they even work in the form of

somnambulism. Swamiji once described the marvellous workings of this state. He cited an instance of a Western woman who in sleep used to open graves, take away things and put them under her bed. On waking she knew nothing of all this. A girl who had not learned the alphabets even, used to deliver fine lectures in sleep. Had this been in our country, it would have been taken as a case of ghostly phenomenon. But it was in the West; so they began a research, and it was ultimately found that some ten or twelve years back, the girl had been a maid-servant with a scientist who was in the habit of lecturing and reading aloud. There they discovered a relation of cause and effect.

In Calcutta, a very good young man of character, learned and intelligent—set himself to reforming women of ill-fame. A girl unfolded to him her tale of woe, which moved his heart. He then became inextricably bound up with her. One must not be too bold, for there is always a chance of danger.

I know of another incident which is very wonderful. It is not a piece of information picked up from books—I was an eye-witness to it. A Bengalee graduate, a monk, of great renunciation, was a class-friend of Swamiji, and through him we also came to know this man. He prided himself on being a perfect master of his senses. He used to beg money for lepers and people smitten with foul diseases, and serve them. He used to say to us, "Swamiji is the only one amongst you who has got brains. You may be Sadhus, but none of you have brains." He did not believe in the authority of the

Shastras, and used to say, "If we too write books, they will be just as good Shastras." He was much given to argument. His boldness too was remarkable. People made much of him, and deservingly too. Once I had to see him at Allahabad. He frankly told me that he had just had a fall. I rebuked him for his giving way to temptation at such an advanced age. He then disclosed to me everything, how he was befooled by a wicked woman, under the impression that he was proof against temptation. Pride humbled him down. In such cases one must never be daring. Hence the clear note of warning of the scriptures against them.

OCCASIONAL NOTES.

"That country and that nation which do not respect women," said Swami Vivekananda again and again to his countrymen, "have never become great, nor will ever be in future. The principal reason why your race has so much degraded is that you had no respect for these living images of Sakti. If you do not raise the women who are the living embodiments of the Divine Mother, don't think that you have any other way to rise." Whenever the Swami thought of the Indian national regeneration, the problem of the uplift of women came uppermost to his mind as forcibly as the question of the elevation of the masses. Indeed his feeling heart bled to see how these living images of the Mother of the universe suffered insult and degradation at the hands of man the tyrant who posed to be the sole arbiter

of their destiny. His mind rebelled to witness how the tyranny of men stood in the way of the all-round development and the free expression of true womanhood; how women were being brought up in abject helplessness and servile dependence on men; how their very individuality was being most recklessly crushed under the burden of customs and conventions which had lost all their meaning to those who blindly followed them.

* * *

Few women are given sufficient opportunities for education and self-expression in modern India. Marriage and motherhood have become the truest goal and function of Indian womanhood. Women are denied the right to take the vow of life-long virginity like the Brahmavadinis of old. The doors to the highest knowledge and the study of the Vedas are shut against them. In consequence most women have lost the highest vision of life, as much as men, and have forgotten that domestic duties and functions are not ends in themselves but are only means to an end—the realisation of the Self. Leaving aside the question of religious education, even secular knowledge is denied to most women. In the generality of cases early marriage strikes at the root of all development, physical, intellectual and even spiritual. It is a lamentable fact that as the result of social tyranny, Indian women as a whole have lost the spirit of strength and courage, the power of independent thinking and initiative which actuated their mothers in the past. Naturally they feel utterly helpless, and hang like millstones round the necks

of men. For the daughters of the spiritual and heroic women—the Sitas and Savitris, the Maitreyis and Gargis of old, this is indeed a pitiable degradation. In reverting to the ancient ideals, and applying them to the modern conditions of life, lies now the salvation of India's women, as well as men. Modern women must draw their inspiration from the great women of the India of the past, whose achievements in the various fields of life have won for them exalted places in the immortal literature of the land.

* * *

Many and deep-seated are the social evils that stand in the way of the regeneration of Indian women; and various and complex are the problems that face them to-day. But how are they to solve these problems? "Of course," says Swami Vivekananda, "they have many and grave problems, but none that are not to be solved by that magic word 'Education.' By education, I do not mean the present system, but something in the line of positive teaching. Mere book-learning won't do. We want that education by which character is formed, strength of mind increased, the intellect expanded, and by which one can stand on one's own feet. History and the Puranas, house-keeping and the arts, the duties of home-life and principles that make for the development of an ideal character, have to be taught with the help of modern science, and female students must be trained up in ethical and spiritual life...... Education must be an eye-opener in all matters. Ideal characters must always be presented before the view of girls to imbue them with a devotion for lofty

principles, for selflessness. The noble examples of Sita, Savitri, Damayanti, Lilavati, Khana and Mira should be brought home to their minds, and they should be inspired to mould their own lives in the light of these......If the life of the women of this country be moulded in this fashion, then only will there be the reappearance of such ideal characters as Sita, Savitri and Gargi." There is no doubt that an awakened womanhood will not only solve its own problems but also will be a source of inspiration and strength to men, and help them in facing boldly all the great problems that now lie before the country.

* * *

In the present state of our society, girls having the potentiality of even a Gargi are thoughtlessly denied the opportunities for self-development, and are cruelly sacrificed at the altar of Prajapati. It is no doubt necessary for the vast majority of women, as also for men, to take up the duties and responsibilities of the family life, and pass through the training and discipline it implies. But it must not be forced on one and all. And those who want to choose the life of celibacy and dedicate themselves wholly to the service of God, society and the country, must be given every encouragement and help in living the noble life of consecration and sacrifice. Swami Vivekananda boldly upheld the equal rights of women with men to live the life of the highest spiritual realisation. The same Spirit resides equally in men as well as in women. And to the knower of Brahman there is no distinction of sex, which lies only in the relative plane. "We have actually seen

this," the Swami maintained, "in the life of Sri Ramakrishna. Therefore do I say that though outwardly there may be difference between men and women, in their real nature there is none. Therefore if a man can be a knower of Brahman, why cannot a woman attain to the same knowledge?"

* * *

It was the earnest desire of the Swami to see among the girls of the country those who, like the Brahmavadinis of old, would be fired with the strength of chastity which is innate in their life-blood, and would live up to the high ideals of perfect renunciation and life-long virginity. Just as he wanted cultured and fearless women who would be mothers of heroes, and would continue the traditions of the ideal wives of the past, so he also wanted another type of women who would be actuated by the ideals of spirituality, sacrifice and self-control, and would have no ties save of religion, no love but for all of God's creatures, no other occupation but unremitting service to the people and the country. "These celibate nuns," the Swami said, "will in time be teachers and preachers......In villages and towns they will open centres and strive for the spread of female education. Through such devout preachers of character there will be the real spread of female education in the country." It is gratifying to note that the movement he inaugurated for the training of life-long Brahmacharinis and for the spread of the education of women, is slowly and steadily thriving with the march of time, and bids fair to become the nucleus of a grand intellectual movement for the regeneration of the women of the country.

Swami Vivekananda was a great believer in the potentiality of Indian womanhood. It was his strong conviction that with proper education and training, the women of India will be able to solve their own problems in the most satisfactory manner, as also to remove the many social evils to which they are subjected at present. The part of men lies only in imparting the right kind of education to the women, in helping them to know what is really beneficial to them, and in enabling them to work out their own problems themselves. The Swami's opinion on this point was most pronounced. He said—"Educate your women first, and leave them to themselves; then they will tell you what reforms are necessary for them. In matters concerning them who are you?" For men to think out a scheme of reform and then to impose it on women is no reform at all in the real sense of the term. True reform will be brought about only when the schemes will be devised not by men but by women, and for women. A great defender and supporter of the rights of Indian women—their freedom of thought and action—that he was, Swami Vivekananda could never brook the undue interference of men with the questions concerning solely the women of the country. And to those men who posed to be the sole leaders and guides of the womenfolk, he would exclaim in an outburst of righteous anger—"Who are you to solve woman's problems? Are you the Lord God that you should rule over every widow and every woman? Hands off! They will solve their own problems. Oh tyrants, attempting to

think that you can do anything for any one! Hands off! The Divine will look after them."

* * *

The spirit of renaissance is sweeping over the country. It has touched the soul of Indian women also. And there are clear indications of a new awakening among them. A passionate yearning for a new order, and an irresistible desire for emancipation from social tyranny have been born in their minds. But at this momentous period of transition, the soul of Indian womanhood is being torn asunder by a conflict of ideals. The women want some positive ideal that will help them to realise their new hopes and aspirations. But what should it be? Though kept in subjection and bred in ignorance, the women of India still possess their abiding faith in religion, their unfailing love and selflessness, their unremitting spirit of service, their native modesty and characteristic tenderness. All these sterling virtues they must preserve at any cost. They must combine with these the intellectuality of the Western woman. They should acquire the spirit of valour that actuated their mothers in the past, and should be strong enough to defend their honour and glory in times of danger. In these noble words of blessings to his spiritual daughter, the Sister Nivedita, Swami Vivekananda summed up his ideal of Indian womanhood,—an ideal that may be profitably followed by women of all ages and countries—

> The Mother's heart, the hero's will,
> The sweetness of the southern breeze,

The sacred charm and strength that dwell
On Aryan altars, flaming free;
All these be yours, and many more,
No ancient soul could dream before—
Be thou to India's future son
The mistress, servant, friend in one.

May the mothers of our race lovingly treasure and cherish this noble ideal, and prove by their life and action that a regenerated womanhood does always stand for a regenerated Indian nation!

SWAMI VIVEKANANDA'S MESSAGE.

BY SWAMI SUDDHANANDA.

Prophets come and go. When they are in our midst, a tremendous upheaval comes upon society. People find that the solution to the various problems, which they were trying to find out themselves but without any success, is within their reach, and they hail the prophets as their ideals and look upon them as gods incarnate on earth. No doubt there are sometimes heard voices which try to antagonise their clear life-giving message. And occasionally these opposing forces grow so powerful that they apparently succeed in killing the physical bodies of the prophets or in shutting them up in a criminal's cell. But their message is not killed with their death or incarceration. It assumes larger and larger proportions, perhaps in silence, perhaps in a small despised community, till at last it emerges from the obscurity in full glory before the astonished world. Such has been the history of Christianity; such has

been also the history of many other noble movements of this world of ours.

Every prophet comes to deliver a particular message suitable to his age and environment. Krishna came with his message of universal toleration, or more correctly, of universal inclusion and acceptance and *Nishkama-Karma*; Buddha with his message of Nirvana or annihilation of all desires as the ideal for one and all; Sankara with his message of oneness of the individual soul and the Universal Spirit; Jesus with his message of love for the Universal Father; Mahommet with his message of oneness of the Godhead, Islam signifying resignation to the Lord and the equality of all accepting the faith; and Chaitanya with his message of impassioned love for the Divine Spouse. We shall endeavour in this short article to trace out what was the particular message of the prophet of Bengal—we mean the late Swami Vivekananda—who passed away from this world more than twenty-one years ago.

Swamiji has been called variously by his contemporaries,—the Patriot-saint of Modern India, a second Sankara, a powerful preacher of Social Service, or as he himself used to style it—the worship of the poor Narayanas, and so on. Even the so-called anarchists and revolutionaries of modern India took him as their ideal, and thought he was a great revolutionist. The social reformers are fond of quoting passages from his writings to prove that he was a great social reformer, while the rigid orthodox people also are not slow in appreciating his services to, what they call, the Sanatana Dharma.

Now let us see what was the central theme of his preaching, or in one word, what was his 'Message'.

An ardent disciple of the Prophet of Dakshineswar,—a man of an intense spiritual realisation and a wonderful eclecticism—the Swami renounced what the ordinary folk consider a promising career, for a life of perfect chastity and poverty. And after passing through tremendous *Tapasya* and devotions, which lasted for about seven years, he came before the public with his message of Hope at the end of 1893 at the Chicago Parliament of Religions, and continued to deliver it in various ways all over the world, till he left his physical body in 1902.

We shall quote some significant passages from his utterances that, we think, give the key-note to his wonderful message before the world, which in his own words we want to style as 'Practical Adwaitism'.

In his paper on Hinduism read before the Chicago Parliament, we find a passage which appears to us to be a prophetic and inspired utterance on account of the loftiness of sentiment expressed by it.

After quoting a famous passage from the Upanishads, in which the Rishi calls on the whole world, as the 'Children of Immortal Bliss', Swamiji addresses his audience thus:—

"Children of Immortal Bliss! what a sweet, what a hopeful name! Allow me to call you, brethren, by that sweet name. Yea, the Hindu refuses to call you sinners. Ye are the children of

God, the sharers of Immortal Bliss, holy and perfect beings. Ye divinities on earth,—sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up, O lions, shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal. Ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter."

In his reply to the address given him by the Citizens of Madras, he appeals thus to the young men of Bengal:—

"First, let us be Gods and then help others to be Gods. 'Be and make.' Let this be our motto. Say not man is a sinner. Tell him that he is a God."

* * * "Let us say, 'we are' and 'God is' and 'We are God'. 'Sivoham', 'Sivoham' and march on. Not matter but Spirit."

In his reply to the address given by his beloved disciple, the Raja of Khetri in Rajputana, he refers to his message in the following prophetic language:

"And who can say but that the time is propitious? Once more the wheel is turning up, once more vibrations have been set in motion from India, which are destined at no distant day to reach the farthest limits of the earth. One voice has spoken, whose echoes are rolling on and gathering strength every day, a voice even mighitier than those which preceded it, for it is the summation of them all. Once more the voice that spoke to the sages on the banks of the Saraswati, the voice whose echoes reverberated from peak to peak of the 'Father of

Mountains', and descended upon the plains through Krishna, Buddha and Chaitanya in all-carrying floods, has spoken again. Once more the doors have opened. Enter ye into the realms of Light, the gates have been opened wide once more."

In this passage, Swamiji especially emphasises the doctrine of the harmony of religions preached by his Guru, Sri Ramakrishna. But how can that harmony be brought about? Whoever cares to read Swamiji's writings carefully will find that Adwaita was his key to the solution. Only he, unlike the great Sankara, did not use that Adwaita in order to refute all other philosophies and religions, but rather to reconcile them all.

We would like to give here another quotation from his famous book—'Raja Yoga'. Indeed he himself used this as the motto of his book, because, we think, it brings out in a nutshell the real purport of Swamiji's teachings regarding all religions and all possible religious practices :—

"'Each soul is potentially divine.

"'The goal is to manifest this divinity within, by controlling nature, external and internal.

"'Do this either by work or worship or psychic control or philosophy, by one or more or all of these and be free.

"'This is the whole of religion. Doctrines or dogmas or rituals or books or temples or forms are but secondary details."

This divinity, this eternal glory, this almightiness of the human soul, he preached to the world

with a voice of thunder. When we bear this in mind, it becomes easy for us to discriminate his real message from the various conflicting opinions regarding the same.

Let us take for instance the opinion that Swamiji was a great patriot—a great nationalist. We admit that he *was* so, but we add this qualification that he avoided the narrowness of a so-called nationalist, without at the same time losing his fervid enthusiasm. However much we may try to disguise the fact, a fervent patriot, even though he might be actuated by lofty sentiments, cannot but cherish hatred and prove antagonistic to what he considers against his national interests. But a cosmopolitan or a man with international sympathies, on the other hand, loses much of the enthusiasm of the patriot. We find, however, that in Swamiji the good features of both of these types were present without their wrong tendencies. For illustration, let us read the conclusion of his lecture on 'My Plan of Campaign' delivered in Madras, where he describes the three absolutely necessary qualifications of a real patriot, *viz.*, first, feeling for the good of the masses, second, finding some sort of solution to their good, and third, sticking perseveringly to one's principle under all adverse circumstances. Again, consider many other utterances scattered throughout his voluminous writings, where we find him as a passionate adorer of his own Motherland and where the enthusiastic patriot in him comes out in bold relief. Yet he was an ardent advocate of the unification of the East and the West, and this by spiritualising the materialistic

West and by teaching the East the Westerner's power of organisation and knowledge of machinery.

How could he combine in him these two apparently contradictory principles? We answer, it is because his real message was 'Practical Adwaitism'. This message he gave to his disciples in the form of the following mantram—"आत्मनो मोक्षार्थं जगद्धिताय च" 'For one's own liberation and for the good of the world'.

What is the real significance of this Mantram? An individual worker has to work out his own liberation, which consists in rousing his potential divinity. When he realises this perfectly, he becomes one with the Absolute,—in other words, he realises the Adwaita, by following, as hinted before, whatever path he may like—whether by hearing, reasoning or meditating on the great Vedantic formula—'That Thou art'; or by loving the beautiful and beloved Divine Person with such an ardent love, that the lover and the Beloved at last become one; or by concentrating his mind on higher and higher principles, and acquiring power over them, till at last he reaches the source of all power and knowledge, and becomes omnipotent and omniscient; or by the constant practice of selfless work by which the self grows thinner and thinner, till at last he becomes absolutely selfless, in other words, he loses his 'I'ness, his 'ego', his individuality. In all these paths, the goal is Adwaita, and when a person realises this Adwaita, he may be called a 'Practical Adwaitist.'

But this is only one aspect of the message of

'Practical Adwaitism', and is the meaning of the first part of the Mantram—'For one's own liberation'. What is the significance of the second portion —'For the good of the world'? And what connection has it with 'Practical Adwaitism', by which term we have tried to sum up Swamiji's message?

We remember to have once asked Swamiji himself what he meant by the term 'Practical Adwaitism', and he explained thus:—"The term, of course, may mean realisation of the human soul as God Himself; but as it is rather a very far-off ideal for many, when I use the term, I use it generally in a lower sense. My Guru Bhagavan Sri Ramakrishna often used to say—अद्वैत ज्ञान आंचले बेंधे या इच्छा ता कर—'Securing the Adwaita knowledge in the hem of your garment, do whatever you like'. I have taken this as my motto, and I want to rouse all men and women of this world to the consciousness of the almightiness, perfection and divinity of their souls—so that every one may apply it to one's particular need."

The point may be made more clear by the following quotation from his 'Reply to the Madras address':—

"This infinite power of the Spirit, brought to bear upon matter evolves material development, made to act upon thought evolves intellectuality and made to act upon Itself makes of man a God".

In working for the good of the world, the remote ideal to be kept in view is the liberation (Mukti) of all people. But how can that be brought about? All countries and all people are not equally

fit for striving for this summum bonum all at once; though—

"The ideal of this world is that state when the whole world will again be Brahmana in nature. When there will be no necessity of the Sudra, Vaisya and Kshatriya powers; when man will be born with Yoga powers; when spiritual force will completely triumph over material force; when disease and grief will no more overtake the human body, the sense-organs will no more be able to go against the mind; when the application of brute force will be completely effaced from men's memory, like a dream of primeval days; when love will be the motive-power in all actions on this earth."

To obviate this difficulty Swamiji suggests that the following method of work must be followed:—

"In some countries only spirituality is needed, in others some amount of material comfort is extremely necessary. Thus we must lead nations and individuals into the realm of spirituality through their particular path, by fulfilling the particular wants that such nations and individuals may be most suffering from." For instance, "It is impossible for a hungry man to become spiritual, unless food is provided for him."—(*Extracts from the Rules and Regulations of the Ramakrishna Math, Belur.*)

So we see that Swamiji believes and teaches that this good is not one and the same for all under all circumstances, but is rather different according to the difference in time, place, and person (देश, काल पात्र). We shall here deal only with two particular

forms of work for the good of the world, as advocated by Swamiji, viz. the preaching of religion in foreign countries and social service, and try to show their connection with 'Practical Adwaitism'.

He advocated a systematic religious propaganda by Indians among the people of the West, and this not for any proselytising purposes, not for making the Westerners actual Hindus or Buddhists, but for making them spiritual, by rousing the sleeping divinity within them. He fully believed that in religion the Easterners, with all their defects in various other matters, could act as the religious Gurus of the West—only if they would shake off the hypnotism that the Westerners were our natural superiors in every respect.

We would like to emphasise this aspect of Swamiji's teachings, which he in his inimitable language styled 'the conquest of the West', and ask our leaders to send preachers to the people of the West by hundreds and thousands, not on any begging mission, not to poison their ears by wailings about our backward social state, which by the bye, they have little time to hear,—but by showing them the real spiritual path that will save them from the perils of utter dissolution incidental to their following too much the materialistic path. And it does not matter even if they cannot do this with perfect disinterestedness. Let them remember that the indirect result of this missionary work is not inconsiderable, as Swamiji himself points out in a letter to a friend:—

"If you could send and maintain, for a period,

a dozen well-educated strong men, to preach in Europe and America, you would do immense service to India, both morally and politically. Every man who morally sympathises with India becomes a political friend.—(*Epistles, II series, Second edition, Page 58*).

Thus we see that this good work is sure to secure respect for us and our nation,—which is sure to be a great asset to the future generations.

It has been given to understand by the Government as well as other authorities, that some revolutionaries from India now and then approach foreign Governments and ask for their help in bringing about India's political independence. If there be any truth in this assertion, they are pursuing a wrong policy which cannot but prove unprofitable and harmful. For, that very begging for help from others shows their want of self-respect and self-help and betrays their slave-mentality. If, instead of this, they would follow the path of 'Practical Adwaitism' as taught by Swamiji, and would be satisfied to live an ideal spiritual life and teach spirituality to the foreigners, they would create a profound respect for themselves as well as for Indian culture. This requires, however, a little real strength, and that strength only the 'Adwaita' can give; for it asks everyone to shake off all fear and stand on one's own feet.

We need not amplify this idea, as everyone with a little commonsense in him may understand that this sending of religious missionaries to places outside India, if carried on a big scale, will be pro-

ductive of great good to India herself in many direct and indirect ways. Do we lack such religious Gurus? We believe, we do not. What we lack, is simply the courage, and Swamiji wanted to preach the 'Adwaita' in order to inspire that courage.

Swamiji's idea of 'Social Service' or serving all human beings as Narayanas, has also this idea of 'Practical Adwaitism' as its background. Apart from its intrinsic merits—the actual help received by the helped, as well as the spiritual uplift received by the helper—it will, if also acted upon on a large scale, enable us to solve many intricate problems in our present society. The great problem of untouchability in India is of a very easy solution with this idea of serving the members of the depressed classes as 'Narayanas.' Let us hear what Swamiji says in his lecture in Madras on 'Vedanta in its application to Indian life':—

"Look upon every man, woman and every one as God. You can not help anyone, you can only serve. Serve the children of the Lord, serve the Lord Himself, if you have the privilege. * * * I see there are some poor, because of my salvation. I will go and worship them—God is there. The poor and the miserable are for your and my salvation, so that we may serve the Lord, coming in the shape of the diseased, coming in the shape of the lunatic, the leper and the sinner."

We may quote passage after passage to illustrate our point, that what Swamiji called 'Practical Adwaitism' was at the back of all his ideas and preachings, and that he was in this age the bearer

of this particular message, but space forbids us to quote more.

Before we conclude, we earnestly ask every reader of ours to carefully go through all the writings of Swami Vivekananda, and we assure him that he will find in them the solutions to all the personal or national problems which agitate now the sons and daughters of India. This short article is only a feeble attempt to convince the reader of the necessity of carefully studying Swami Vivekananda's works before he jumps at this or that programme of life for his personal or national well-being.

(*To be concluded*).

THE PROPHET OF REFORM.

BY "YAJNAVALKYA."

A friend who describes himself as an enthusiastic admirer of the Swami Vivekananda writes with an expression of disappointment that the Swamiji's disciples are not following their master in that they are not actively helping the attempts that are being made to improve the political status of the country. Occasionally a similar complaint reaches us from those who are commonly designated as "social reformers." In the press and on the platform the message of the Swami has been discussed so often, and yet the misunderstanding referred to above is not altogether inexplicable. For, the Swamiji's mission was no common one. He was both a prophet and a pioneer of a new order of evolution. It was, to put it briefly, to realise and exchange the highest ideals of the East and the West. Only by a careful study of the ways in which the Swami has attempted to fit this new ideal into the details of practical life can one get a clear idea of the essential aspects of his glorious mission.

In the first place, his life's mission was to preach and spread the message of his Master to the world. The Master's wonderful life and realisations are the key to the Swamiji's works and undertakings. As he himself has explained it in so many places, he was no preacher of any momentary reform, nor was he trying to remedy any particular evil. His special aim was to push forward and to complete the practical realisation of the scheme of human progress, that has been laid out in the most perfect order by our ancestors. He taught us to realise more and more the Vedantic ideals of the solidarity of man and his inborn divine nature.

His life-work then might be analysed into two broad divisions. One was to carry the message of the Vedas and the Upanishads to the Western countries, to move the whole world to a realisation of the Immanent Unity, the Truth of all Faiths. Even in the manner of preaching this ideal of the East there was this peculiarity which the Sister Nivedita characterises as follows:—"He had no dogma of his own except the Vedas and the Upanishads. His doctrine was no academic system of metaphysics, of purely historic and linguistic interest, but the heart's faith of a people who have struggled continuously for its realisation in life and in death for twenty-five centuries. Books had been to him not the source and fountain of knowledge, but a mere commentary on and explanation of, a life whose brightness would without them have dazzled him and left him incapable of analysing it." About this aspect of his work this is not the occasion to enter into any more details, but we shall take up for our consideration now the other aspect of his message.

As regards India, his object was to seek and emphasise the common bases of the different sects and branches of the Hindus, to make Hinduism, in his characteristic words, dynamic and aggressive. His idea was that the Sanatana Dharma must become active and proselytising, should send out special missions, make converts and take back into its fold those of its children who had been lost to it, and should also set about assimilating new elements.

Taking his stand upon the broad and all-inclusive platform of spiritual truth as a matter for the individual's realisation, he would not exclude from the Hindu fold the Jains, the Sikhs, the Arya Samajists and the Brahmos. He emphasised and carried into practical application the unique but too often forgotten feature of the Sanatana Dharma, the Doctrine of Ishtam, i.e. the right of every individual to perfect freedom of thought and belief. It would appear that the recent Hindu Mahasabha, the Suddhi and Sangathan movements are to some extent fruits of the Swami's attempts to sow broadcast the message of his Master.

We began by saying that he was a pioneer of reforms. His special contribution lay in the fact that instead of directing his attention to one or other of various departments of life, he had the knack and the genius to grasp the problem as a whole and hit upon the proper remedy. To the social reformer, the politician and those who cry for economical redress the Swamiji's advice was to find out the very centre of the nation, the principal note, the theme of its life. This theme as we need hardly point out is religion in the case of India. So long as this backbone of religion is intact there is no cause for fear. The intense faith in the other world and the equally strong contempt for this world, the intense power of renunciation, the abiding faith in God and in the immortal Soul, if these are revived and kept burning, then all the problems that face the country would get automatically solved. If one could but read the signs of the times impartially, one could scarcely have any doubt that the Swami was in the right. We do not hereby mean, nor was it the Swamiji's idea, that the political and social reform work should be abandoned in favour of religious propaganda, but that every attempt towards political freedom or social uplift should be on lines which would go to strengthen the religious life of the nation. The Swamiji in his lecture "My Plan of Campaign," points out :—"If you succeed in the attempt to throw off your religion and take up either politics or society, or any other thing as your centre, as

the vitality of your national life, the result will be that you will become extinct............So in India social reform has to be preached by showing how much more spiritual a life the new system will bring ; and politics has to be preached by showing how much it will improve the one thing that the nation wants—its spirituality."

Perhaps the most notable as well as the most far-reaching of all his achievements is the new turn and direction that he gave to the old tradition of the monastic life. He set up a new precedent in the life of the monks, namely that of dedicating their entire life to the service of society, and to the evolution of new forms of civic duty. This is very difficult to imagine for us now, we who are witnessing the transformation (it was nothing short of a revolution) as an accomplished fact, but none save a heroic mind like that of the Swamiji's could have dared to go in the face of accepted ideals hallowed by tradition. For, as a matter of fact even at the present day the spirit of conservatism, both among the monks and house-holders, is only gradually learning to submit to the change as inevitable rather than as beneficial.

The Vedanta, it is true, has given as a kind of concession some place to systems of devotion and worship as leading to Chitta-suddhi ; more particularly Bhagavan Sri Krishna perhaps for the first time laid special emphasis on Nishkama-Karma, as an independent path to the Supreme Goal, but owing to various causes this teaching came in course of time to be neglected and even lost sight of. At a most cirtical time, as if in confirmation of the teachings of the Gita, the Swamiji not only re-emphasised this teaching but very largely extended the idea of worship to all kinds of selfless and useful work. He argued that Chitta-suddhi or purifying the heart means the getting rid of selfishness, and so every act of selfless service is holy and pure. In consequence, works of famine relief, sanitary improvement, medical help, aid to the poor and educational activities were all taken up by the members of the Order as so many forms of worship. Herein lies the difference between the ordinary reformer and the

Swamiji. Every little act undertaken by the Order is considered not only from a national but also from a sacred and religious point of view. This then is the meaning of Swamiji's insisting repeatedly that he was not a reformer of this or that evil, but that he stood for root and branch reform. He preached manliness, strength, in a word Man-making. Let India be herself—was the sole burden of his song. From the experiences and achievements of the Mission (however much these might fall short of his expectations) within the short period of a quarter of a century, one sees the far-reaching vision of the Swamiji in having sublimated work to the highest of spiritual Sadhanas.

The special charge which he entrusted to his brother-monks on an historic occasion is well worth recalling here. Having pointed out that they must be ready to serve their millions of brothers, and be prepared to die gladly in that attempt, he observed:—"In our country the old idea is, to sit in a cave and meditate and die. To go ahead of others in salvation is wrong. One must learn sooner or later that one cannot get salvation if one does not try to seek the salvation of his brothers. You must try to combine in your life immense idealism with immense practicality. You must be prepared to go into deep meditation now, and the next moment you must be ready to go and cultivate the fields. You must be prepared to explain the difficult intricacies of the Sastras now and the next moment to go and sell the products of the field in the market. You must be prepared for all menial services not only here but elsewhere also." What glories could not the future bring forth if only the children of India and particularly her lakhs of monks would take these words to heart and readily respond to the call!

Our presentation of the Swamiji in the light of the "Prophet of Reform." would without doubt be deemed incomplete if we do not refer to another aspect, for nowhere else does his genius and far-sighted vision come into greater prominence than in his judgment of the current system of education in India and the reforms he suggested

in that connection. Nearly a quarter of a century ago when culture was more or less completely identified with a smattering of English education and aping of the Westerners in dress, customs, manners etc., and the supreme goal of life was to get a subordinate post in the Government Service, and when most of our countrymen were only too ready to sell their birthright for a mess of pottage, the Swami with an unerring intuition at once realised how the slow poison of the alien and unnatural methods and ideals of education was eating into the very vitals of our nation, and hit upon the most suitable remedy. In harmony with the genius of the nation he proposed that the land should be deluged with spiritual ideas before preaching the socialistic or political ideas. He stood for scattering broadcast the wonderful truths embodied in the Upanishads, Puranas, and other scriptures, which till now were confined to select castes and societies, or sealed in books and monasteries. He did not shut his eyes to the advantages of the Western education in India, but his only quarrel with it was that it was purely negative and not a man-making education. His diagnosis went much further and deeper than the modern cry of "slave-mentality." He pointed out truly:—"A negative education or any training that is given to negation is worse than death. The child is taken to school, and the first thing he learns is that his father is a fool, the second thing, that his grandfather is a lunatic, the third thing, that all his teachers are hypocrites, the fourth, that all the sacred books are lies! By the time he is sixteen, he is a mass of negation, lifeless and boneless. And the result is that fifty years of such education has not produced one original man in the three presidencies. Every man of originality that has been produced has been educated elsewhere and not in this country, or they have gone to the old universities once more to cleanse themselves of superstitions." The remedy suggested by him is that we must have life-building, man-making, character-making assimilation of ideas. He wanted the whole education of the country, spiritual and secular, to be in the hands of the people,

and as far as possible to be conducted on national lines and national methods. He had definite schemes and plans, and a rough outline of these, as he gave to a Madras audience, might be read in his lecture on "The Future of India," (Complete Works, Vol. III., Pp. 302 and 303). It has taken more than two decades for the leaders of the country to become awakened to the serious dangers of the foreign ideals and methods of education, and as yet not even a beginning of a satisfactory solution is sighted. We are aware of the most praiseworthy attempts at national education, especially since the advent of the Non-co-operation movement, but as some, who have studied these at close quarters, inform us that not even a proper foundation has been laid so far. There is no need to get impatient or run into despair ; the problem is no doubt a gigantic one, but as the Swamiji used to assert with confidence, provided a sufficient number of young men with faith and enthusiasm are forthcoming, money and every thing else must come. "Must" was the word with him. He appealed for a number of young men with their hearts at the feet of the Lord and hands ready to serve His children, and ready to sacrifice everything in that service. To all those who are inclined to lay the blame at the door of the Mission, for not carrying out the Swamiji's plans, we would repeat the following appeal of the Swami :—"Life is short but the soul is immortal and eternal, and one thing being certain, death, let us therefore take up a great ideal and give up our whole life to it. Let this be our determination and may He, the Lord, who 'comes again and again for the salvation of His own people'—may the great Krishna bless us and lead us all to the fulfilment of our aims."

AN INTERVIEW WITH SWAMI BODHANANDA.

(FROM OUR OWN REPRESENTATIVE)

Q. Swamiji, I understand that you have been away from India for a long time. Will you kindly tell me when and how you went to America?

A. In the beginning of 1906, I was asked by our then president, Sri Swami Brahmanandaji, if I would go to America to assist the work inaugurated by the Swami Vivekananda. I was then staying at Bangalore. At first I hesitated, but after some considerations I obeyed the president's order and gave my consent. I left India in the middle of April that year and reached New York in the last week of May.

Q. Please tell me something about your work there.

A. I was in charge of the New York Vedanta Society for eight months. Then I went to Pittsburg, Pensylvania, and was in charge of the Vedanta Society there until October 1912. In that month I received a letter from Swami Brahmananda asking me to go to New York and take charge of the work of the Society there. In accordance with his wish, I left Pittsburg and went to New York. Since that year I have been conducting the work of the New York Society. In the year 1921, a member of the Vedanta Society donated a permanent home to the Society. That has greatly facilitated the work there, and shortly after, I planned to visit India but owing to many reasons that has not been possible. Last summer Swami Raghavananda was sent from the Math to assist me. He got some training for five or six months, and in the beginning of the season I started him to hold classes and give lectures. Then I found it convenient to leave the work in his charge and come to India on a short visit.

Q. What is your impression of the American people?

A. The American people are very practical. Although they are very materialistic, I have found many good people among them, developed both ethically and spiritually. But in America I never met a man of the

type of Sri Ramakrishna or Swami Vivekananda. America needs the spiritual help of the Hindus and we in India their practical skill and ability. I was deeply impressed by the culture and education of the American woman. She is the guiding spirit of the American life. She is most generous, artistic and ethical. I was specially interested in three things of the American life.

(1) Education :—Every American boy or girl up to the age of fifteen must attend school ; if the children are poor the State supplies them with books, clothing etc. The children are inspected by physicians peroidically in regard to their health. If the parents have not got the means to attend to the defects pointed out by the physicians, the State gives all the necessary aid.

(2) Public health :—The streets are all kept very clean, and the city takes every precaution to prevent the outbreak of any disease. For instance, if there is a case of small-pox many physicians would be employed by the city to find out the cause and root out the disease altogether. There are sanitoriums for the invalids where they receive the best attention. The hospital system is very wonderful. People do not dread to go to hospitals, for in the hospitals they receive better care and attention than what is possible at home. The houses are built on the most up to date and approved sanitary models ; they are provided with fire-escapes. Schools, theatres, operas, and lecture halls are all well ventilated and comfortable. Although the streets are congested with traffic at certain hours of the day, the police take every precaution to prevent accidents.

(3) Economic condition :—There is no poverty in America in the sense in which we have it here. Any workman can earn at least four dollars a day (a dollar is equivalent to three rupees and odd annas). A skilled labourer, for instance a carpenter, can earn an average of ten dollars per day. The cost of living is no doubt very high. For a bare sustenance one would require about eighty dollars per month. Recently the Government has enacted the prohibition law. This has proved

a blessing to the labouring classes. Since the passing of this law every labourer has saved more money than before. A labourer with a family of four persons, if they can all earn, can save proportionately more than a single labourer. Although the distribution of the wealth is very unequal, the labourer has always some savings to fall back upon in hard times. Neither the farmer nor the labourer is ground down by poverty and indebtedness as in India. America, in short, is a country of great opportunities. The theory of equality on which the American constitution is based, if not carried into full practice, is always there as an ideal before the people and the very atmosphere is charged with the spirit of freedom. Every citizen, rich or poor, has but one vote and has the same freedom to express his opinion of the Government. The Government exists for the benefit of the people and not the people for the Government. In fact, the Government is the servant of the people.

Q. Is the Vedantic Ideal spreading in America? Do you think it is our duty to be sending out preachers to that country?

A. Vedanta is spreading among the cultured classes of Americans; but it will never be popular among the masses of the people as it is too deep for them. Vedanta could be made more popular if we could introduce healing and similar methods into it. But we will not lower the ideals of the Vedanta by doing such things; and Swami Vivekananda was opposed to compromise the teachings of the Vedanta. As regards sending out Vedantic preachers to America, I should say it is our duty to do so for two reasons. First, because it is the best contribution of India to the spiritual life of the West. Secondly, the West needs it more now than ever before. The Western nations with all their scientific advancement are undeveloped spiritually. They attach greater importance to external embellishments than to the inner development of man for the establishment of peace and harmony among mankind. Vedanta teaches that peace is a thing that belongs to the Soul and only if man by his moral and

spiritual development can realise peace within himself, can he be peaceful. So long as the savage instincts, such as lust, greed, revenge, hatred etc., remain with man, merely external methods like Disarmament Agreements, International Conferences, Arbitration Courts etc. can never bring about any permanent peace. This is the message of Vedanta to the Western world—to show to the West the truth of the Christian teaching, "Love thy neighbour as thyself," not by force of external laws but by love as a result of spiritual growth from within. To reach this Ideal, man must practise Yoga (inner discipline of the mind), and Vedanta sets forth clearly the practical methods by which this control and serenity of the mind can be attained.

Q. What can India learn from America?

A. India can learn from America her practical skill. In these days when the economic prosperity of India is very low, she must develop her natural resources which means that India should adopt the latest scientific discoveries and improvements in regard to agriculture, industry, commerce and banking. Young men from India might derive great advantage by going to America and studying the industrial and commercial conditions there. India should also bring some experts from America and employ them in schools specially started for imparting technical training. We can also learn something from their educational system, domestic sciences and their methods of organisation in general. Above everything else our society can become more efficient by learning the dignity of labour and the spirit of equality from them.

SRI KRISHNA AND UDDHAVA.

(*Continued from p. 86*)

श्वेतद्वीपपतौ चित्तं शुद्धे धर्ममये मयि ॥
धारयन् श्वेततां याति षडूर्मिरहितो नरः ॥ १८ ॥

18. Concentrating the mind on Me, the pure embodiment of virtue and the Lord of Swetadwipa, a man becomes pure and beyond the sixfold wave.[1]

[Now the ten secondary powers mentioned in verses 6 and 7 are taken up one by one.

1 *Sixfold wave*—viz. hunger, thirst, grief, delusion, decay and death.]

मय्याकाशात्मनि प्राणे मनसा घोषमुद्वहन् ॥
तत्रोपलब्धा भूतानां हंसो वाचः शृणोत्यसौ ॥ १९ ॥

19. Reflecting with the mind on the subtle sound in Me as possessing the supervening adjunct of ether[1] and Cosmic Prana, the Jiva hears (from a distance) the varied speeches of beings manifested in that ether.

[1 *Ether*—which has sound for its primary attribute.]

चक्षुस्त्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि ॥
मां तत्र मनसा ध्यायन्विश्वं पश्यति सूक्ष्मदृक् ॥ २० ॥

20. Connecting the eye with the sun and the sun with the eye, and reflecting on Me there[1] with the mind, the man of sharpened vision sees everything (from a distance).

[1 *There*—in the junction of the sun and the eye.]

मनो मयि सुसंयोज्य देहं तदनु वायुना ॥
मद्धारणानुभावेन तत्रात्मा यत्र वै मनः ॥ २१ ॥

21. Effectively joining to Me[1] the mind and body together with the nerve current that follows the mind, the Yogi, through the influence of this concentration on Me, can take the body (swiftly) wherever the mind goes.

[1 *Me*—the Spirit controlling the mind etc.]

यदा मन उपादाय यद्यद्रूपं बुभूषति ॥
तत्तद्भवेन्मनोरूपं मद्योगबलमाश्रयः ॥ २२ ॥

22. Using the mind as material,[1] whatever forms the Yogi wishes to assume, he assumes them all, by resorting to the power of concentration on Me.

[1 *Material*—for forming the new bodies.]

परकायं विशन्सिद्ध आत्मानं तत्र भावयेत् ॥
पिण्डं हित्वा विशेत्प्राणो वायुभूतः षडङ्घ्रिवत् ॥ २३ ॥

23. Wishing to enter another's body, the Yogi should imagine himself[1] there. Then leaving the gross body and betaking himself to the subtle body, he should pass through the external air, like a bee.[2]

[1 *Himself*—as possessing Pranas etc. which are presided over by Me.

2 *Like a bee*—as a bee flies from one flower to another.]

पार्ष्ण्यापीड्य गुदं प्राणं हृदुरःकण्ठमूर्धसु ॥
आरोप्य ब्रह्मरन्ध्रेण ब्रह्म नीत्वोत्सृजेत्तनुम् ॥ २४ ॥

24. Sitting on the heel and lifting the Prana to the heart,[1] chest, throat and head, and taking it to Brahman[2] through the subtle orifice in the head, one should give up the body.

[1 *Heart &c.*—i.e. the corresponding nerve centres in the spinal cord.

2 *Brahman*—or any other coveted goal.]

विहरिष्यन्सुराक्रीडे मत्स्थं सत्वं विभावयेत् ॥
विमानेनोपतिष्ठन्ति सत्ववृत्तीः सुरस्त्रियः ॥ २५ ॥

25. Wishing to play in the parks of the gods, one should think of the Sattva in Me; then celestial nymphs, who are the offshoots of Sattva, will come in aerial cars.

[1 *Sattva in Me*—i.e. My pure form.]

यथा संकल्पयेद्बुद्ध्या यदा वा मत्परः पुमान् ॥
मयि सत्ये मनो युञ्जंस्तथा तत्समुपाश्नुते ॥ २६ ॥

26. In whatever form, at any time, a devotee of Mine may reflect on a particular thing with his intellect,

concentrating the mind on Me as possessed of infallible will, he gets that very form.

यो वै मद्भावमापन्न ईशितुर्वशितुः पुमान् ॥
कुतश्चिन्न विहन्येत तस्य चाज्ञा यथा मम ॥ २७ ॥

27. He who has imbibed[1] the nature of Me, the self-contained Lord,[2] never has his command been disobeyed anywhere, like Mine.

[1 *Imbibed*—through concentration.
2 *Self-contained Lord*—the independent Ruler of the universe.]

मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः ॥
तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता ॥ २८ ॥

28. The intellect of the Yogi whose mind is purified by devotion to Me and who knows how to concentrate on God,[1] encompasses the past, present and future, unaffected by birth and death.

[Now the five petty powers mentioned in verse 8 are being explained, the third being implied by the first, in this verse.
1 *God*—as fully conscious of the projection, maintenance and dissolution of the universe.]

अग्न्यादिभिर्न हन्येत मुनेर्योगमयं वपुः ॥
मद्योगश्रान्तचित्तस्य यादसामुदकं यथा ॥ २९ ॥

29. The Yogic[1] body of the sage whose mind is pacified by union with Me, is not destroyed[2] by fire and the like, as aquatic animals by water.

[1 *Yogic*—made invulnerable by Yoga.
2 *Not destroyed &c.*—He is in his elements among them. The second of the petty powers is included in this.]

मद्विभूतीरभिध्यायन् श्रीवत्सास्त्रविभूषिताः ॥
ध्वजातपत्रव्यजनैः स भवेदपराजितः ॥ ३० ॥

30. One who meditates on My Manifestations[1] with their Srivatsa, weapon, ornaments, banner, umbrella and chowry, never suffers a defeat.

[1 *Manifestations*—any of the Incarnations, potent enough to triumph over the universe.]

उपासकस्य मामेवं योगधारणया मुनेः ॥
सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः ॥ ३१ ॥

31. To the sage who worships Me in the foregoing ways through Yogic concentration, the above-mentioned powers come in their full measure.

जितेन्द्रियस्य दान्तस्य जितश्वासात्मनो मुनेः ॥
मद्धारणां धारयतः का सा सिद्धिः सुदुर्लभा ॥ ३२ ॥

32. No power[1] is beyond the reach of the sage who has controlled his mind, senses, nerve currents and disposition and concentrates on Me.

[1 *No power &c.*—What is the use of concentrating on so many forms? Concentration on the supreme form mentioned in verse 18 is sufficient,—says the Lord.]

अन्तरायान्वदन्त्येता युञ्जतो योगमुत्तमम् ॥
मया संपद्यमानस्य कालक्षपणहेतवः ॥ ३३ ॥

33. For one who practices the best[1] kind of Yoga and seeks union with Me, these powers have been called obstacles and things that cause waste of time.

[1 *Best &c.*—i.e. devotion for devotion's sake. This is referred to in the next verse as 'that Yoga.']

जन्मौषधितपोमन्त्रैर्यावतीरिह सिद्धयः ॥
योगेनाप्नोति ताः सर्वा नान्यैर्योगगतिं व्रजेत् ॥ ३४ ॥

34. Through that Yoga one obtains all those powers which come to men through birth, or drugs, or austerities, or Mantras, but one cannot attain that Yoga by any other means.

[An echo of Patanjali's Yoga Aphorism IV. I. Some are born with those powers, e.g. the gods; fishes also can live in water, birds fly in the air, and so on. Certain medicines are said to confer extraordinary powers. Mortifications also develop them, as also certain Mantras. The effects of these are short-lived, but perfect concentration on the Lord ('Samadhi' of Patanjali) through pure devotion confers liberation.]

सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः ॥
अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥ ३५ ॥

35. I am[1] the Lord of the powers, for I am their cause and maintainer; I am also the Lord of Yoga, of knowledge, of religion and of the teachers of Brahman.

[1 *I am &c.*—Therefore have refuge in Me alone.]

अहमात्मान्तरो बाह्योऽनावृतः सर्वदेहिनाम् ॥
यथा भूतानि भूतेषु बहिरन्तः स्वयं तथा ॥ ३६ ॥

36. I am the Self of all creatures, being their indwelling Spirit;[1] I am also outside them, not being enveloped by anything. As the elements[2] are both inside and outside the bodies of all creatures, so also[3] am I.

[1 *Indwelling Spirit*—an echo of Brihadaranyaka III. iv. I.
2 *Elements*—earth, water etc.
3 *So also &c.*—I am all-pervading.]

THE SIXTY-SECOND BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

BELUR MATH.

The sixty-second birthday anniversary of Swami Vivekananda was celebrated in a very grand and impressive manner on Monday, the 28th January, 1924. From morning till evening hundreds and thousands of men, women and children arrived at the monastery to participate in the celebration. A few Western lady disciples and devotees of the great Swami also heartily joined in the festivities.

Long before the break of day the Sannyasins, Brahmacharins and devotees of the Math went round the premises singing devotional songs, and imparted to the place a highly spiritual atmosphere which was continued throughout the day by many Sankirtan parties pouring into the Math from various localities. The special feature of this

year's celebration was the opening of the Swami's Memorial Temple in which only the non-sectarian symbol "Om" was installed on a marble pedestal. Poems composed by the Swami were recited by a number of little boys and girls, and prizes and medals were awarded to them by Swami Bodhananda.

One of the noteworthy items of the celebration was that from noon till evening about 5000 people, irrespective of caste, creed and social position, were sumptuously fed by the monks of the Order, who thus demonstrated the spirit of service to the Lord in human form, as preached by the Swami. In the afternoon a largely attended public meeting was held, when Swami Bodhananda delivered an instructive lecture in Bengali on the teachings of Swami Vivekananda. There was also convened another meeting addressed by Swami Abhedananda who in a nice little speech dwelt on the message of the illustrious Swami.

Towards the end of the day a Homa was performed, and after offering oblations into the sacrificial fire, five young men took the vows of Brahmacharya and life-long service to the Lord.

BENARES.

The birthday was duly celebrated at the Ramakrishna Advaita Ashrama, Luxa, Benares city. The *tithipuja* was observed on the 28th January. The public celebration came off on the 3rd February when two thousand poor Narayanas were fed with *Puris* etc. At 4-30 P.M. under the presidentship of Prof. P. Seshadri, M.A. of the Hindu University a public meeting was held with a fair gathering. The President in his opening speech paid an eloquent tribute to the great Swami's unique presentation of Hinduism, alike for its substance as for its language. Swami Dayananda of the Bharat Dharma Mahamandal spoke in powerful Hindi about the wonderful position which the Swami Vivekananda gained for India in the eyes of the West which was long accustomed to consider it a benighted country. The Swami, he said, wanted to

lead people to a realisation of God through the worship of His living symbols, viz., all creatures. The lecturer exhorted the followers of the great Swami to take up the spread of spiritual knowledge among their countrymen along with their *Seva* work. A Mahomedan gentleman referred in Urdu to Swamiji's "Vedanta brain and Islam body." Mahamahopadhyaya Pandit Pramathanath Tarkabhushan, in a neat Bengali speech, dwelt on Swamiji's harmonising of all religions like another Sankara. The President then spoke a few words on Swamiji's patriotism, after which, with an effective vote of thanks to the chair and the lecturers by Swami Suddhananda, the meeting terminated. Leaflets containing some choice extracts of Swamiji's writings and utterances were distributed along with Prasad.

BOMBAY.

The birthday of Swami Vivekananda was celebrated with great enthusiasm at the Sri Ramakrishna Ashrama, Santa Cruz, Bombay, on the 3rd February last. A big portrait of the Swami was tastefully decorated and placed in the central part of the spacious terrace of the Ashrama building. Mr. Shroff of the Parsee Music Institute sang some songs composed by him in memory of the Swami. A Pravachanam was conducted by Mr. Dhurandhar in Marathi, and was highly appreciated by the audience. Mr. M. A. Narayana Iyengar of Bangalore read some of the sayings and utterances of Swami Vivekananda for about half an hour to the great edification of the listeners. Some of the prominent citizens of Bombay attended the function. One of the notable features of the celebration was the presence of a large number of Parsees who are taking a keen interest in the activities of the Ramakrishna Mission.

A public meeting was held in the afternoon at the Marwadi Vidyalaya Hall, Bombay, with Mr. K. Natarajan in the chair. There was a large gathering of ladies and gentlemen. Swami Viswananda, Mr. G. B. Trivedi, Mr. M. A. Narayana Iyengar, Dr. Rajabali Patel and

Mr. J. B. Wadia spoke on the life and teachings of Swami Vivekananda, and on his service to the world in general and India in particular. The President wound up the proceedings in a few well-chosen words. With a vote of thanks to the chair the meeting terminated.

MADRAS.

The birthday was celebrated with due eclat at the Sri Ramakrishna Math, Mylapore, Madras on the 3rd February last. Bhajanas were sung in the morning. The next item was the feeding of about 2,500 poor Narayanas. In the afternoon there was a Harikatha Kalakshepam which was much appreciated by the audience. This being over, Mr. Narayana Ayyar, M.A. M.L. delivered an interesting lecture in Tamil on the life and teachings of Swami Vivekananda under the presidency of the Hon. Mr. C. P. Ramaswami Iyer. Mr. Arcot Swaminatha Ayyar, B.A. spoke in English on "Sri Swami Vivekananda's Teachings and some Present-day Problems", the Hon. Sir A. P. Patro presiding. The meeting terminated with a vote of thanks to the chair and the distribution of Prasad.

CONTAI (Bengal).

The anniversary was celebrated at the Ramakrishna Sevashram, Contai on the 28th January last. The Brahmacharins and devotees of the Ashrama conducted special Puja and Homa in the morning. In the afternoon Bhajans were sung and Prasad was distributed among the people assembled.

In the evening a well attended public meeting was held in the High School hall with Srijut Surendranath Banerjee, a local pleader, as president. Brahmachari Para Chaitanya read an interesting paper on the life, work and teachings of Swami Vivekananda. Srijut Pramatha Nath Banerjee spoke about the patriotic activities of the Swami. The president in conclusion dwelt on the significance of the Swami's work, and spoke highly of the philanthropic activities of the local Sevashram.

TINDIVANAM (Madras).

The birthday was also celebrated by the Sri Ramakrishna Ashram, Tindivanam on the 28th January last. In an open Verandah the Swami's photo was tastefully decorated with garlands and flowers, in front of which devotees worshipped and prayed. At about 3 P.M. a large number of poor Narayanas and a few Sadhus were sumptuously fed.

In the evening a public meeting was held in the local National School with Mr. T. K. Venkata Ramiah in the chair. An interesting paper on the Swami's life was read by Mr. Sundaresa Sarma. Pandit S. Narasimhachariar, B.A. B.L. gave a brilliant address in Tamil on the life and teachings of the Swami. The celebration came to a close with the distribution of Prasad.

OTHER PLACES.

The anniversary was also celebrated at the Sri Ramakrishna Math, Ramna, Dacca ; Sri Ramakrishna Ashrama, Moradpur, Patna ; Sri Ramakrishna Ashrama, Basavangudi, Bangalore City ; the Vivekananda Ashrama, Kuala Lumpur, F. M. S. ; Sri Ramakrishna Sevashram, Baliati, Dt. Dacca ; Sri Ramakrishna Bhakta-jana Sangham, Kottayam, Travancore ; Advaita Ashrama, Mayavati ; and at various other Ashrams, Maths and Societies in India, America and other places.

NEWS AND NOTES.

SWAMI NIKHILANANDA'S TOUR.

On behalf of the Advaita Ashrama, Mayavati, Swami Nikhilananda is on a tour through Rajputana, whence he will proceed to Gujarat and Kathiawar. His object is to popularise the religious literature of the Ramakrishna-Vivekananda movement among the Hindi and English-knowing public and to seek help for the Ashrama. The Swami recently visited Alwar, where he was a State guest at the marked kindness of His Highness the Maharaja, who not only made every arrangement for the Swami's comfort but has also made a generous donation of Rupees two thousand towards the circulation of the Hindi monthly organ of the Ashrama, the Samanway. The President of the Advaita Ashrama takes this opportunity to offer his sincere thanks to His Highness for his keen interest in the cause and for his liberal munificence. The following letter addressed by him toSwami Nikhilananda speaks for itself and will, we are sure, be read with interest by all our readers :—

ALWAR, RAJPUTANA,
CAMP BANSUR,
February, 24.

PUJYAVAR SWAMIJI,

My Pranam.

I have been much interested in your mission in my Province which is not only a noble one but demands the enthusiastic support of all India's lovers.

Your object, I understand, is to seek support for a paper your Mission desires to propagate in Hindi, wherein you intend to publish the great works of the Swami Vivekananda translated into Hindi. My estimation of the great Swamiji—even my gratefulness to him and his teachings—can never be expressed in words and I have often wished that all his teachings and those of

his Guru Paramahansa Ramakrishna—so excellently collected already in English—could, with equal facility be obtainable for the wider public in our own literature—Hindi—which is now fast becoming, as I hope it will, the national language of Bharat.

You come with that Mission. That it commands my devoted support goes without saying. That the object of the Ramakrishna Mission may be fulfilled in sending you round Rajputana and other States is my earnest wish. As a grateful tribute to the Swami Vivekananda I send you the small donation of (two thousand) 2000 rupees. I hope you will receive warm support throughout my Province.

If this letter of mine can be of any service to the noble cause on which you have embarked, you are welcome to make free use of it. If any of my kind friends, after reading it, are able to help you, I should be personally grateful to them.

With sincere good wishes,

One with you in the "Great Cause,"

I remain,

(Sd.) JEYSINGH.

To

THE SWAMI NIKHILANANDA,

of the Ramakrishna Mission,

(Bansur Camp).

LOVE AND FREEDOM IN EDUCATION.

That education is now the crying need of the country is unanimously accepted. But few care to probe the question deeply and try to find out the most effective and natural method of imparting it. There have been enough of schools and colleges, turning out students with certificates, degrees and diplomas under the existing educational system. But, as we know from bitter experience,

it has lamentably failed in its object of producing *men*. The pupils, after they finish their educational career, are found to lack that life, vigour and serviceableness that the country naturally expects from them.

Human psychology requires that the individuals under training should have the fullest scope and opportunity of growing in their own way along the lines of their native aptitude and proclivity. Among the many defects of the modern educational system, its outstanding 'universal, standardised, mechanical teaching' deserves mention here. For by its foolish cult of driving round pegs into square holes it has nipped in the bud individualities of many a young learner. It does not set the pupils on the path of freedom and responsibility by throwing open before them the portals of individual initiative.

In a thought-provoking article appearing in the December issue of the Welfare, Mr. N. K. Venkateswaran, B.A., L.T., has nicely dealt with the subject. "Our vaunted education," observes the writer, "leaves little room for the play of love. There are no individual pupils in our schools. We have only regiments of them that cannot love or be loved. The living, loving, lovable units are forgotten. The non-living, unlovable, mythical entity, usually called *the class*, is pushed to the fore and is endowed with an unnatural and harmful importance."

Incidentally the writer suggests the Dalton Laboratory Plan as one of the best methods for educating our boys. This system marks a distinct 'revolt against the tyranny of the snippety, shoddy class-instruction.' In keeping with the spirit of freedom of the times it aims at the socialisation of all educational institutions. It is "at once an amplified and simplified form of our ancient Gurukul system tested and passed by the touch-stone of science."

It is high time for our educationists to cry halt. Let them profit by the new experiments in education in other lands, and reform our existing educational system by imparting life to its dead bones.

INDUSTRIAL CO-OPERATION.

The conflict between labour and capital that is waxing from day to day is a menace to the future development of the industries of the world. In view of the widespread chaos, material, economic and moral, that has followed in the wake of the Great War, the idea of industrial co-operation seems to be a Utopian dream. But the statesmen who guide the destinies of the nations are trying to bring about a conciliation to safeguard the imminent industrial dead-lock in every country.

It is quite in the fitness of things that there is a general awakening among the labouring classes nowadays. The labourers are becoming more and more self-conscious and feeling keenly that they have been and still are being wronged and ill-treated. Naturally whenever the occasion arises, they rally round a common standard and demand loudly their legitimate rights and privileges. This movement is a reaction against the extreme form of capitalism that has been the cause of so much tyranny and exploitation of the poor. Now it is quite probable that the days of the capitalist ascendency are drawing to a close. But that will not solve the question.

In a thoughtful article contributed to a recent issue of the *Calcutta Review*, Mr. R. V. Ramchandra Dikshitar has discussed the problems and has also given some suggestions that deserve our consideration. "To attain harmony and eliminate strife," rightly observes the writer, "in the industrial world, neither group should be dominating or domineering. But both should be comrades-in-arms and should feel not as masters and servants but as brothers. They should often meet together and have a frank and fair discussion of all things connected with their business. These frequent intercourses of the employers with the employees would result in generating trust and mutual understanding."

Above all, the grievances of the wage-earners—their unemployment, the absence of their regular employment as well as the want of proper education among them—should be removed. If they have regular employment

throughout the year, they will not feel the pinch of poverty. And the light of education will enable them "to understand the import and the economics of business, the significance of sanitary principles and the value of leisure and rest." If all these conditions be fulfilled, we shall see in the near future a whole-hearted co-operation between labour and capital.

THE RAMAKRISHNA VEDANTA SOCIETY, CALCUTTA.

The Society has been established at 11, Eden Hospital Road, Calcutta, under the presidentship of its founder, Srimat Swami Abhedananda. The main objects of the Society are—(1) To impart, promote and propagate the study of the religion and philosophy of Vedanta in all its phases and in its relation to other religions of the world. (2) To remove social inequalities and untouchability. (3) To carry on educational work among the masses. (4) To help the sick and the distressed. (5) To promote and encourage home industry.

Under the auspices of the Society Swami Abhedananda is now holding classes on the Raja-Yoga, Gita and Vedanta on Wednesday, Saturday and Sunday respectively. The Society has also started a library and a reading room, and also a charitable dispensary to help the sick. A carpentry class and a class of cane work have been opened already, and classes on tailoring, knitting etc., are expected to be started soon. The Society has also a publication department which proposes to publish books by Swami Abhedananda on Indian culture, and comparative religion and philosophy.

All persons, irrespective of caste, colour or creed, sympathising with all or any of the objects of the Society, may become members.

RECEPTION TO SWAMI BODHANANDA IN CALCUTTA.

A very large number of the citizens of Calcutta assembled on Sunday, the 20th January last, at the University Institute Hall to accord a fitting reception to Srimat Swami Bodhananda of the Ramakrishna Mission,

who has returned to India after seventeen years of successful work as a religious preacher in America. Mr. B. Chakraverty, Bar-at-Law presided.

The President in a neat little speech spoke eloquently of Swami Bodhananda's success in the West as a preacher of the universal religion of the Upanishads. He further observed that the Swami's selfless life and activities had greatly strengthened the cause of the cultural unification of the East and the West. The president concluded by saying that he hoped that the Swami would soon return to the scene of his activities, and wished that his noble work would be crowned with further success.

Dr. H. W. B. Moreno, Prof. Prabhu Dutt Sastri and Srijut Sachindranath Mukherjee dwelt on the great talents of the Swami in the course of their lectures.

The President next presented an address together with a silver mounted Kamandalu to the Swami.

In reply Swami Bodhananda thanked the organisers for the kind reception and present. He observed that many Americans had now realised the true spirit of Hinduism. Speaking from the economic point of view, he said that the Americans were more prosperous than the Indians because of their perseverance and industry. America was a free country, and unless a country was made free it was useless to build up a nation. In conclusion, the Swami urged his countrymen to lay special stress on education and sanitation, and thereby make the land enlightened, healthy and prosperous.

With a vote of thanks to the chair the meeting terminated.

Swami Brahmananda Memorial Temple.

The opening of the memorial temple and the birthday of Srimat Swami Brahmananda were celebrated on a grand scale at the Belur Math on the 7th February last. There were special Puja, Bhajan and music by experts. About 3,000 devotees joined in the celebration. The festival came to a close with a beautiful display of fireworks.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—SWAMI VIVEKANANDA.

VOL. XXIX APRIL, 1924. NO. 4.

CONVERSATIONS WITH SWAMI TURIYANANDA.

13th July, 1920.

While coming to the verandah, the Swami noticed a pair of shoes and remarked, "It must be Babaji's, who else can have such big feet?" Then he went on to say—

Sri Ramakrishna would say that the physiognomy of a man was the index to his character. He used to examine us thoroughly, measure the proportion of the limbs and weigh the hand. He could easily detect the nature of a man from his physical characteristics. He had a way of classification of the aspirants into grades, but there was room in it for all.

Among us, Swami Ramakrishnananda (of Madras) also used to observe those points to a certain extent. Because Sri Ramakrishna believed in them, the Swami, too, would not write letters on inauspicious days, nor write them so as to reach their destination on those days. But I gave up those superstitions, living long in contact with Swamiji.

Swamiji used to bring with him all sorts of people to Sri Ramakrishna. At this the Master would say, "What worthless people do you bring—one-eyed, lame and so forth? You don't know good people from bad people—don't bring anyone and everyone."

Swamiji always used to help the weak. He would say, "The weaker the man, the more help he should get. If a Brahmin boy needs one teacher, engage four such for a Pariah." What a grand statement!

Once Sri Ramakrishna was very angry with a lady devotee. He asked all of us not to go to her house nor to eat from her hands. He also forbade her to come to Dakshineswar. Against this serious injunction of his, who would dare to visit her house? Swamiji, however, said to Swami Shivananda one day, "Come, let us have a walk." In the course of the walk he came to the lady's house and wanted something to eat. The lady was beside herself with joy and fed him heartily. After this Swamiji went to Sri Ramakrishna and told him what he had done. Sri Ramakrishna said, "Well, I forbade you and you went there and ate!" Swamiji replied, "Well,

what harm was there? I have also invited her to come here."

Once he importuned Sri Ramakrishna for the sake of Hazra. The Master was then at Cossipore. Swamiji won't leave him—his persistent demand was, "You must do something for him—must bless him a little." Sri Ramakrishna said, "He will have nothing now, but he will have it at the time of death." It was actually the case. Swamiji was a believer at heart in grace and things of that sort.

L—— used to fall asleep early, and once Sri Ramakrishna was very much vexed with him. He wanted to remove him from Dakshineswar. But Swamiji interceded and the matter ended peacefully. It was for this reason that L—— used to say, "If anyone is a brother-disciple, it is Vivekananda."

Once a boy came to the Math to stay. Everyone was against it. Swamiji said, "Sri Ramakrishna could read a man's heart, so his opinion as to admitting a man or otherwise used to be correct. But I have not this power. So I am prepared to give a chance to all. If you, like Sri Ramakrishna, know how to read one's mind, well, you may decline to admit the boy."

Then he asked everyone his opinion on the matter. When my turn came I said, "I have marked this well that none can live here whom Sri Ramakrishna does not like to have. Those who are to stay will stick, and those who are not, will go away." At this Swamiji remarked, "Well said. It is an excellent plan." The boy stayed for some

days and then went away. When leaving, he stole certain things also!

Even men like Girish Babu* had a place with Sri Ramakrishna, who could fit in with everybody. But what we do is to try to mould all according to our own ideas. Whereas he used to take everybody where he was and push him on. He never disappointed anybody by failing in the attempt to mould him according to his own light. He had a distinct relation with each devotee and maintained that throughout. Through humour he would teach them a good deal. Ah, what a teacher he was! Where can one get a teacher like him?

Swamiji, too, was a great humorist. One day I was working with a knife when its tip broke, and I was sad. Hearing this Swamiji said, "Well, a knife has always an end like that. It certainly won't have an attack of cholera or typhoid!" At this I laughed out. Didn't he put it beautifully?

When a mother teaches her child, how deep the impression is! Though she does not give out that she is teaching, through her words alone the best teaching is imparted. Well, there is that great love behind. A teacher should put himself into line with the mentality of the pupil. Then only the instruction will be effective.

Once a gentleman came to Sri Ramakrishna from Jubbulpore. He was a scholar, an M.A., and was very frank, but he was of an agnostic turn of mind.

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* The celebrated actor-dramatist of Bengal, who was notorious as a Bohemian.

Consequently he had much discussion with Sri Ramakrishna. He confessed that he had great mental unrest, but he won't pray to God, because, as he said, there was no proof of His existence! Sri Ramakrishna said to him, "Well, I suppose you have no objection to praying like this—'If Thou really art, then listen to my prayer.' If you pray like this, it will do you good." The gentleman thought over it deeply and then said that he had no objection to that sort of prayer. Sri Ramakrishna asked him to follow the advice and again come to him. I saw the gentleman since. He was a changed man. Touching Sri Ramakrishna's feet, he wept as he said, "You have saved me!"

Swamiji also once transmitted faith in God into Kidi's mind by a touch. Kidi had been a great agnostic. Sometimes Swamiji used to possess a great power, when he would impart spirituality to another by a touch. On another occasion it had been like this. It was at the Cossipore garden on a Shivaratri night. Everyone had sat down to meditate. While meditating, Swamiji asked one to touch his thigh. As soon as he did so, the young man fell into a deep concentration. Sri Ramakrishna seemed to have knowledge of everything. He sent for Swamiji, and when the latter came, he said, "What were you doing? First accumulate power and then you may spend it. Instead of that, you are frittering it away prematurely!"

Swamiji really had the power to help others. He had no secrets. But that's where we are put into difficulties. We are always afraid lest anybody

should top over us. But he was already so high up that he had not that fear. He had not the least bit of jealousy. He used to say, "Help everyone from where he is, and if you can, supply his particular deficiency. But if you can't, don't try to drag him to your own level."

How wonderfully Sri Ramakrishna taught each man so as to remove his particular wants! He used to illustrate it saying, "A mother has made various curries out of a fish. She doesn't give all her boys the same thing. She gives to each what would exactly suit his stomach." The Master followed this in practice also.

Once Swami Yogananda heard somewhere reproaches against Sri Ramakrishna. But he pocketed the affront and reported the matter to the Master. Hearing this the latter said, "They abused me and you kept quiet!" And he rebuked the Swami.

Again, sometime after this event, one day Swami Niranjanananda was coming to Dakshineswar by boat. A number of people were criticising Sri Ramakrishna. The Swami was exceptionally strong. He forthwith came out of the cabin and placing his legs across began to roll the boat saying, "You are abusing Sri Ramakrishna. I shall immediately sink this boat. I would like to see who dares to oppose me." They were all dismayed, and besought him to stop. When Sri Ramakrishna heard this he said, "You fool, if they abused me, what was that to you? Let everybody say what he will, what matters it to you?"

You see the fun! The teaching was according

to the need of the recipient. Where can you find a teacher like him?

OCCASIONAL NOTES.

"All religions," says Sri Ramakrishna, "are so many paths that lead to God. The unillumined man in his ignorance says that his religion is the only true one and that it is the best. But when his heart is illuminated with the light of true knowledge, he knows that above all these wars of sects and creeds there presides the One Existence, Knowledge and Bliss Absolute." The special mission of the Prophet of Dakshineswar was to realise the fundamental unity of all religions in his own life, and to proclaim it with all the force he could command to a humanity torn asunder by warring schools of religious thoughts and systems. The irresistible power of his universal teachings is already being greatly felt both at home and abroad. It is helping mankind to usher in a new era of religious synthesis and reconciliation. The cause of this remarkable success is not far to seek. The teachings are instinct with the mighty force of a life of unique spiritual experiences. Sri Ramakrishna, a true Paramahamsa that he was, did not, properly speaking, belong to only a single faith, nor did he limit himself to only a particular system of spiritual discipline. He realised the One Eternal Truth by following different forms of religious practice. And it is no wonder that his life was a veritable embodiment of religious

synthesis and harmony. His realisation of the Absolute Brahman in Nirvikalpa Samadhi—a state beyond thought and speech which the Buddhists call Nirvana, his vision of the various aspects of the Divinity by following the diverse paths laid down in different Hindu scriptures, his attainment of the highest goal of Islam by undergoing the spiritual disciplines of Sufism, his vision of Christ and God the Father obtained through intense meditation and Samadhi—all these and many more unmistakably point to the great fact that Sri Ramakrishna was not only a true Hindu, a Buddhist, a Mohammedan and a Christian, all in one, but was also at the same time above all religions, sects and creeds. The world is indeed fortunate that it could find such a man as the priest and prophet of the Religion Universal—the religion of a new humanity, the travail of whose birth we are witnessing to-day.

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It is a great pity that the generality of us are satisfied with taking only a superficial view of the teachings of harmony as lived and preached by Sri Ramakrishna. There is no doubt that all doctrines are so many paths leading to God—the Verity of all verities. But the dualist thinks that he is a servant of the Lord; the qualified monist feels that he is part and parcel of the Eternal Being; the monist realises that he is one with the Divine which is beyond all name and form. All these are different states of spiritual consciousness, bringing infinite bliss and eternal peace to the individual devotees.

But do not all these different realisations contradict one another? Wherein then lies the harmony of all religions and spiritual visions?—These are some of the questions which often rise in the mind of the sincere inquirer who wants to go into the problem more deeply. Merely to say that each path helps the aspirant to realise a particular aspect of the Divinity is no satisfactory answer. To clear up the questions, it is necessary to establish a synthetic connection between the different kinds of spiritual realisation.

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"While I identify myself with the body, I am Thy servant; when I consider myself as an individual soul, I am Thy fragment; and when I look upon myself as the Atman, I am one with Thee—this is my conviction." In these illuminating words of Hanuman to Ramachandra, Sri Ramakrishna found the real connection between the different states of spiritual consciousness which the three types of devotees come to experience in their religious life. He himself realised in the course of the long years of his strenuous Sadhana that the three states do not contradict, but fulfil, one another. They are in fact three stages in the spiritual unfoldment of man, one leading to another until the third is reached, when the worshipper loses himself in the object of his worship, which is no other than the One without a second. "Brahman the Absolute and Unconditioned", said Sri Ramakrishna from his direct experience, "is realised in Samadhi alone, and then

there is all silence; all talks of delusion or non-delusion, knowledge or ignorance, are hushed. There remains the *is*-ness or Existence and nothing else......The Absolute is, as it were, an infinite ocean; and as extreme cold freezes the waters of the ocean into ice, and sets it afloat in masses of various forms, so under the cooling influence, so to say, of Bhakti, the Infinite reduces Itself into the finite and appears before the devotee as a Being with form."

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A never-ending quarrel is going on even among the various schools of thought, drawing their inspiration from the same scriptures in different parts of the world, particularly in India—pre-eminently a religious country. The Dvaita, Visishtadvaita and Advaita systems have been trying their level best to interpret the scriptures from the particular standpoint of each, and to read their own meanings into the texts which clearly support the opponent's point of view. These ingenuous attempts on the part of religious teachers are responsible to no small extent for unsettling the minds of many a sincere seeker after Truth, and for leading them to quarrels and dissensions which draw them away from the true spirit of religion. In the midst of these deplorable creedal controversies and strifes, Sri Ramakrishna's wonderful life with its unique realisations and universal teachings is indeed proving to be a living commentary on the scriptures and is making for peace. It is throwing a new light on the various texts speaking of the One Truth from different points

of view, and is unravelling to us the great mysteries lying hidden under the conflicting explanations and expositions invented by sectarian commentators. The three apparently discordant systems are now looked upon by many as but inseparable parts of the one system of spiritual experience culmniating in Unity.

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Every world-religion more or less speaks of three definite states of spiritual consciousness, and contains three distinct systems of thought and spiritual discipline corresponding to these. All great religious teachers, fully conscious as they were of the psychological limitations of their disciples, laid down different paths suited to the spiritual evolution, temperament and capacity of the different types of their followers. To the man of undeveloped intellect God cannot but be extra-cosmic and seated on a throne in a far-off heaven. "For the ordinary man with strong attachment to the senses," as Sri Ramakrishna prescribes, "the dualistic forms of religion, which allow some amount of outside help such as music and symbols, are necessary." The same devotee, when he advances spiritually, comes to look upon God as omnipresent, as the Soul of all souls, as the Eternal Being in whom all live, move and have their being. By him, when he realises his spiritual ideal, "the Absolute and the Relative are seen to be equally real; the Lord's name, His abode and He Himself are found to be composed of one spiritual substance. Everything is

spiritual, varying only in the form." Again when the same person proceeds still further in his path of spiritual progress, he realises that God, soul and the universe merge in the One Existence, Knowledge and Bliss Absolute, and he attains to a state which cannot be described as "either to cease or to live" in the ordinary sense of the terms. "The Advaita," says Sri Ramakrishna, "is the last word about Realisation. It is something to be felt in Samadhi, for it transcends mind and speech."

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Although many of us may not be aware of this fact, most of the great religions and religious teachers speak of this unity with the Divine, which the Prophet of Dakshineswar described as the ultimate truth in religious experience. "I am Brahman"—says the Upanishad. "I and my Father are one"—declares the Prophet of Nazareth. "I am Arab minus Ain," *i.e.* Rab or God—proclaims Mohammed. Buddha, too, speaks in his inimitable words of this blessed state which he terms Nirvana—"There is, O Brethren, that Abode where there is neither endless space, nor infinite thought, nor nothingness, nor birth, nor death. Without foundation, without origination, beyond thought is That. The destruction of sorrow verily is That." In our study of comparative religion we find references of dualism, qualified-monism and monism in the different scriptures of the world-religions, whether they are the products of the religious genius of individual teachers or of whole races. But in spite of

this each scripture seems to lay greater stress on one or other of the three great conceptions with the result that the religion or creed founded on it is characterised especially by that particular idea.

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Says Swami Vivekananda, "All of religion is contained in the Vedanta, that is, in the three stages of the Vedanta philosophy, the Dvaita, Visishtadvaita and Advaita; one comes after the other. These are the three stages of spiritual growth in man. Each one is necessary. This is the essential of religion. The Vedanta applied to various ethnic customs and creeds of India, is Hinduism. The first stage, i.e. Dvaita, applied to the ideas of the ethnic groups of Europe, is Christianity, as applied to the Semitic groups, Mahommedanism. The Advaita as applied in its Yoga-perception form, is Buddhism, etc." Thus when we realise the true relation between the dualistic, qualified-non-dualistic, and non-dualistic experiences, we find that they are but three distinct stages in man's march towards the Ultimate Goal. And therefore these three paths leading to the different realisations,—whether followed by the same individual at different periods of his life, or by different persons at any particular time,—are not antagonistic, but are synthetically connected with one another. If the followers of the various religions and creeds could but understand and remember this great truth, the world would have been spared from many an unhappy quarrel, bloody persecution and devastating war—all undertaken in the holy name

of religion with blinding bigotry and fanaticism which are often taken for true religious zeal and devotion.

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The surest way to promote the spirit of harmony and reconciliation which the world so sorely needs to-day, is to intensify our own spiritual life, and to try to realise the true spirit of the Religion Universal, lying hidden under the encrustations of doctrines and dogmas, rites and ceremonies. By religious harmony and toleration Sri Ramakrishna did not imply that we should profess a lifeless eclecticism, but he meant that we must be intensely devoted to our own ideals and spiritual practices, and look at the same time with real sympathy and regard upon those followed by others. Mere toleration of other religions and creeds is not enough. We must be sufficiently liberal to accept all religions as true, and declare with the Prophet of toleration and harmony —"Diverse are the ways of approaching God, and every religion in the world shows one of these." This alone can bring permanent peace and good-will to the distracted followers of the different warring religions of the world.

SRI RAMAKRISHNA, THE GREAT WORLD-TEACHER.

By Rao Sahib H. Cenniah.

From the sacred books of the different nations we learn that in the course of the spiritual history of the

world great teachers or Avataras appear on earth from time to time when, as stated in the Gita, religion goes down and irreligion prevails. These teachers come to stem the tide of man's degeneration and his wandering from the path of God, to turn mankind to healthier channels of activity and to re-establish the truth. Sri Krishna was born when the Kshatriyas in their material success and glory had left the path of righteousness. Lord Buddha appeared when Brahminism had degenerated into mere rites, ceremonies and sacrifices.. Sri Sankaracharya came when Buddhism had lost its original spirit and became a bundle of meaningless forms so foreign to its grand ideals. Such were also the circumstances under which Christ, Mahommet, Ramanuja, Chaitanya and other teachers were born. Sri Ramakrishna came at a time when in this land of ours the West had introduced new ideas of life and conduct by its wonderfully powerful organisation ; when our religion, long the subject of onslaughts from outside and misinterpretation from inside, had lost its spirit and retained only its form ; when the onrush of Western culture, beneficent as it was in many respects, had been threatening to undermine our national institutions and national faith ; and when the minds of the youths of this land, whose propensity to imitate the superficialities of foreign civilisation was greater than their desire to assimilate the good things in it, had been growing more and more sceptic. At a time when men and women were groping in the dark amidst a thousand and one conflicting ideals, Bhagavan Sri Ramakrishna appeared like a spiritual pole-star to show to mankind the way to peace and blessedness. After realising the universal truths of Religion through intense spiritual practices, he sent forth a power which not only checked the baneful tendency of the people at home and restored the waning prestige of our religion, but also reached the very ends of the earth, elevating and spiritualising thousands of men and women.

The life of such a great teacher cannot but be instructive and interesting. It is necessary for us to appre-

ciate fully the lessons which the magnificent life holds out to us. Sri Ramakrishna was born on the 17th February, 1836, at Kamarpukur in the district of Hugli (Bengal) in a Brahmin family highly regarded by the people of the place for the truthfulness, hospitality and strong religious principles of its members. The child is the father of the man, and even in his early days Sri Ramakrishna displayed such extraordinary qualities of head and heart as astonished his parents and neighbours. Though very precocious and possessed of a wonderful memory, young Ramakrishna was not particular about attending school, and had no education in the modern sense of the term. He sought the company of Sadhus who visited his village. He was fond of religious plays and books, and became well acquainted with the national epics. To a mind naturally inclined towards spiritual matters, a suitable opportunity came when he removed to Calcutta with his brother Ramkumar, and finally became the officiating priest at the temple of Dakshineswar, dedicated to the Goddess Kali. He found the occupation most congenial to his temperament and growth. From that time forward the earnest desire to realise the Divine Mother in his own life took a strong hold on him, and he commenced his religious practices from which he never rested until he attained his goal. An attempt was made by his people to draw him away from his austere life. Sri Ramakrishna was married to a little girl, Sarada Devi, later known as the Holy Mother. He, however, continued in his religious practices at Dakshineswar, while the girl wife remained with her parents in her native village. When she came of age, she came to Calcutta with her father. It was not possible for the husband, a saint, to lead the family life. Sarada Devi became a nun and wife at the same time. She proved to be a true helpmate to her husband, and led a spotlessly pure and saintly life like him. It is stated that on one occasion Sri Ramakrishna worshipped her, and prostrated before her as he would do before the Mother Kali. Such was the blessed relation between the husband and the wife.

In renouncing the natural joys of a mother, she became with her husband the spiritual parent of many children. As Sister Nivedita says—"Nothing in Sri Ramakrishna's saintly life is more wonderful than the pure radiance shed upon it by the pure and perfect love of one of the purest and most perfect of women."

When Sri Ramakrishna was engaged in his search after the Divine Mother, a Sannyasini came and taught him the practices of the Tantras, and later on came Totapuri, a great Sannyasin, who instructed him in the sublime doctrines of the Vedanta and initiated him into the Sannyasa Ashrama. This proves the truth of Sri Ramakrishna's own saying—"If thou art in right earnest to learn the mysteries of God, He will send the Sadguru or proper teacher to thee." At the end of his practices, the highest realisation dawned upon him. Thus says Sister Nivedita—"Driven by his own nature, impelled from within by that irresistible necessity that had called him into being, without one rest or relaxation, for twelve years at least, he persisted in that inner welfare. Then at last the goal was attained. The Mother revealed Herself."

In the course of his practices Sri Ramakrishna determined to eradicate from his mind all those ideas which would come between him and the enjoyment of the Supreme Bliss. To get rid of sex-distinction and to conquer the passions he looked upon every woman as his Mother. Woman according to him was unconquerable by man except as a son. To annihilate the pride of superior social birth he would go to a pariah's house and cleanse the dirtiest corner of his hut with his long tuft of hair. To kill the desire for wealth he would take a piece of silver in one hand and a lump of earth in the other, and after passing them from one hand to the other he would finally throw both into the river. The secret of his success may be ascribed to the intensity which formed a part of his nature from early childhood. Whenever he made up his mind to do a certain thing nothing daunted him. He could not rest till he achieved his

object. In his estimation all theories and ideas were of no value unless they were actually pursued in practice and realised. He used to say that theories and learned disquisitions were like rain predictions in the calendar. One of his sayings runs thus: "Take the calender and squeeze it in your hand; will there be a single drop of rain? No amount of talk or theorising will make you religious. Religion is realisation." Whenever he wanted to overcome an obstacle to his spiritual path, he would reduce it to a concrete instance and combat it. This is a splendid and wholesome example for all people to follow in whatever walks of life they may be.

The foundation for the universal character of his teachings was laid in the days of his religious discipleship under various teachers. He actually practised Hinduism in all its aspects. Not merely that, he made up his mind to know the truth in other religions also. He realised the ideals of Mahommedanism, living and praying like a Mahommedan.' Similarly did he realise the goal of Christianity. By these means he cultivated a spirit of toleration and realised unity in diversity, and found harmony among all religions which he said were only different paths leading towards the same goal, namely God. The world was not long to recognise and appreciate the great soul. From about 1879 to 1886 were the busiest years of his life, and, during this period it was that men of light and leading sat at his feet to drink of the fountain of his knowledge and wisdom. He made no distinction of caste, creed or colour in his spiritual ministrations, and imparted knowledge to all who came to him.

An account of his life would not be complete without a description of his unique and divine personality which left such a deep and lasting impression on the world's spiritual history. He is thus described by a contemporary of his, Rev. Pratap Chandra Mazumdar, a Brahmo Missionary—"He is a Brahmin by caste, he is well formed in body naturally, but the dreadful austerities through which his character has developed appear to have dis-

ordered his system. Yet in the midst of this emaciation, his face retains a fulness, a childlike tenderness, a profound visible humbleness, an unspeakable sweetness of expression and a smile that I have seen on no other face that I can remember...... His dress and diet do not differ from those of other men, except in the general negligence he shows towards both...He shows impatient displeasure at any exceptional honour which people try to pay him, and emphatically disclaims the knowledge of secrets and mysteries...... He merges into raptures, ecstasy and outward unconsciousness often during the day, oftenest in conversation when he speaks of his favourite spiritual experiences or hears any striking response to them." It was such a personality that could make a whole life change by his one touch, or one glance. The secret of it lay in his tremendous purity and his tremendous renunciation. As Swami Vivekananda says, "Renunciation is the background of all religious thought wherever it be," and Sri Ramakrishna was the embodiment of renunciation.

Sri Ramakrishna's method of teaching was as simple as his life itself. His lack of regular scholastic training helped him in abandoning the old classic method of long disquisitions, and he talked in clear homely words with directness and simplicity of the deepest spiritual truths which went home into the minds of the hearers. He sought no one, on the other hand, people flocked to him in hundreds. By his purity and renunciation, he had gained a spirituality which naturally drew men to his feet. His favourite illustration was, "When the lotus opens, the bees come of their own accord to seek the honey; so let the lotus of your character be fully blown and the results will follow." Sri Ramakrishna came as a world-teacher at a time when on the one hand, people professing different religions were denouncing one another and were claiming superiority over others, and on the other hand, the ancient civilisation and religion of India were in danger of being superseded by Western materialism. He came to this world as a spiritual and unifying force, and a living embodiment of harmony and peace. He

did not preach any new religion to the world, nor did he expound a new system of philosophy. The central note of his teachings was, "Let each man seek God after his own fashion". Sri Ramakrishna's universality in religion is the greatest and most unique contribution to the world. His is a religion which takes in its embrace all the religious sects on the globe. It is this great and wonderful gospel which is most needed in this warring age. It is this tolerance and harmony of religions, which is the greatest spiritual achievement of the times, and which was heralded round the world to admiring races by Sri Ramakrishna's great disciple, Swami Vivekananda. This fundamental truth he has illustrated in a variety of ways. He says, "God is one but His aspects are different ; as the one master of the house is father to one, brother to another, and husband to a third and is called by these different names by those different persons, so the one God is described and called in various ways according to the particular aspect in which he appears to his particular worshipper."

Of the three paths leading to salvation, namely, Karma Marga—the path of disinterested work, Jnana Marga—the path of knowledge and Bhakti Marga—the path of devotion, the last one is according to Sri Ramakrishna the easiest and the one most suited to this age. Work without attachment is difficult, and as for Jnana Yoga, our life is too short and too much otherwise occupied, and to comprehend the difference between body and Soul is not easy for all. Hence devotion, self-surrender and love of God are the only means that are easy of practice. Sri Ramakrishna says, "He finds God quickest whose yearning and concentration are the greatest".

Though Sri Ramakrishna accepted all the various and apparently conflicting creeds and sects as but different paths to the same goal, still his own religion was reformed and simple. "His religion," as Mazumdar says, "unlike the religion of ordinary Hindu Sadhus, does not mean too much dogma, or controversial proficiency, or the out-

ward worship with flowers and sandalwood, incense and offering. His religion means ecstacy, his worship means transcendental insight, his whole nature burns day and night with the permanent fire and fever of a strange faith and feeling." As his great disciple Swami Vivekananda says, "Religion is not talk, nor doctrines, nor theories, nor is it sectarianism. Religion cannot live in sects and societies. It is the relation between the soul and God. How can it be made into a society? It would then degenerate into a business and wherever there is business, or business principles in religion, spirituality dies. Religion does not consist in erecting temples, or building churches or attending public worship. It is not to be found in books, nor in words, nor in lectures and organisations. Religion consists in realisation." In an age when this land was full of numerous sects and creeds, and religion was lost in ceremonies and sacerdotalism, when forms were everything and their meanings, if any, were sunk in oblivion, when people were beginning to lose their faith in their own religion as it appeared to them to be a meaningless conglomeration of conflicting doctrines and unintelligible usages, Sri Ramakrishna appeared on the scene preaching the grand eternal verities bereft of all the non-essentials that had grown round them, gave a new life and impetus to Hinduism and rescued many a person who would otherwise have left the fold. He said, "The ancient rules and commands of our scriptures must be pruned and purged of all their accretions to make them suit the wants of modern times." Sri Ramakrishna's conception of religion is in consonance with the spirit of modern times, with the spirit of individual freedom in following one's own method of worship, which refuses to be bound down by traditional forms and methods. Could there be a grander ideal than this which makes no distinction in the matter of worship of God between caste, creed or religion, which has perfect tolerance for all creeds and faiths and which recognises the equality of all men and women in the eyes of God?

There are people who say that religion and renun-

ciation are inconsistent with the service to humanity and that it encourages mysticism and quietism. This idea is a fairly strong one, and there is a tendency of its gaining further currency. It is high time for people to realise that there is really no contradiction between real spirituality and real service. Sri Ramakrishna's life itself is a repudiation of this statement. Real spirituality and unselfish work go together, and the ideal of the Bhagavad Gita is in fact active work without attachment. Matthew Arnold says, "Moral forces govern the standing or falling of nations," and Principal Seeley points out that, "You must not only believe but act on the belief that the real strength of nations as of individuals is in moral and spiritual resources." If we are at present in a degenerate state in India, it is not because of the excess of religion but because of our clinging to forms and superstitions and letting slip the spirit of our religion.

The world has been able to know only a fragment of the great life of the Master and all that is left of the words of wisdom that fell from his lips are the sayings recorded by his disciples. But they are enough to show "his universal catholicity, profound introspection and deep spiritual fervour." Regarding the existence of God he says, "Thou seest many stars at night in the sky but findest them not when the sun rises. Canst thou say that there are no stars, then, in the heaven of day? So man, because thou beholdest not the Almighty in the days of thy ignorance say not there is no God." How convinced he was of the necessity of religion is evident when he says, "As the lamp does not burn without oil, so man cannot live without God." He puts the essence of Vedanta in a nutshell when he says, "Every being is Narayana. Man or animal, sage or knave, the whole Universe is Narayana, the Supreme Spirit." Again he says, "So long as one does not become simple like a child one does not get divine illumination. Forget all the worldly knowledge that thou hast acquired and become as ignorant about it as a child, and then thou wilt get the knowledge of the True." It shows how exalted the

nature of his faith was. He has a very wise saying with regard to the present divisions and disputes over doctrines—"So long as the bee is outside the petals of the lotus and has not tasted its honey, it hovers round the flower emitting its buzzing sound, but when it is inside the flower it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith ; when he has tasted it he becomes still." Sri Ramakrishna was fond of thinking of the motherhood of God, a thing which sounded strange to Westerners, but how happy is the conception! He explains, "Why does a lover of God find such pleasure in addressing the Deity as Mother? Because the child is more free with its mother, and consequently she is dearer to the child than any one else." He covered in his teachings practically the whole field of human activities and aspirations. He came as an Avatar to guide the erring humanity towards virtue and to foster its growth. From his corner in Dakshineswar he generated a power which is ennobling, inspiring and transfiguring humanity to-day.

It will be thus seen that Sri Ramakrishna preached the harmony of religions and freedom of action to everyone in matters spiritual, and that the Hindu religion, bereft of all unhealthy growths and superstitions, is catholic in character, broad-based and all-embracing. Such in brief were the life and teachings of Sri Ramakrishna, and India could well be proud of being once again the giver of a prophet to the world. But profit and not pride should be the object of our study of his life, and if we cannot act up to the ideal held out by him, we should, as he said, try to practise one-sixteenth part at least of what he did. It behoves all true lovers of India to do everything in their power for the spread of this Gospel throughout the length and breadth of the land. Let me end this brief but incomplete sketch by quoting one of Sri Ramakrishna's great Western admirers, the late Prof. Max Muller:—

"If we remember that these utterances of Rama-

krishna reveal to us not only his own thoughts, but the faith and hope of millions of human beings, we may indeed feel hopeful of the future of that country. The consciousness of the Divine in man is there, and is shared by all, even by those who seem to worship idols. This constant sense of the presence of God is indeed the common ground on which we may hope that in time not too distant the great temple of the future will be erected, in which Hindus and non-Hindus may join hands and hearts in worshipping the same Supreme Spirit, who is not far from every one of us, for in Him we live and move and have our being."

INDIAN VILLAGE LIFE AND ITS REGENERATION.

It is in the village that we feel the heart-beats of the Indian nation. The life as well as the growth of the two are closely, nay indissolubly, wedded together. Being a vital part of the body-politic, the village ever plays a significant role in the evolution of the national destiny. Not only does it contribute substantially to the wealth and culture of the nation, but it also serves the purpose of a bulwark in times of need. Hence to neglect the rural part and its interests is to undermine the national cause itself.

The exalted position ancient India occupied was mostly due to the flourishing condition of her countryside that was full of life and vigour, peace and plenty. Really there was nothing to mar the enviable and serene contentment of the village folk of those good old days. With plain living and high thinking as their life's principle, they lived in harmony, co-operating with one another in their weal and woe. If the common welfare of the community demanded the sacrifice of individual interests, they did not shirk it by any means. Besides, in the village Tols, of which there were many in ancient times, the culture of Sanskrit—the storehouse of all that is noble and great—kept the people in touch with the

traditions of the race. Then again the many religious festivals, such as the Durga-Puja or Nava-Ratri, Janmashtami, and Dewali that were observed from time to time, inspired them, through worship, merry-making and rejoicing, with a spiritual fervour and softened the hardships in the daily discharge of their duties. It is not a wonder therefore that even the illiterate peasant of the India of the past, born and brought up in such an intensely spiritual atmosphere, could speak familiarly of such subtle eternal verities as God, soul and immortality, and ultimately withdraw from this world with a smiling face.

But now unfortunately, 'as the old order changeth yielding place to new,' the Indian village life, bereft of its native simplicity and beauty, presents altogether a different picture. And one may grieve with the poet—

> Sweet smiling village, loveliest of the lawn,
> Thy sports are fled, and all thy charms withdrawn;
> Amidst thy bowers the tyrant's hand is seen,
> And desolation saddens all thy green.
>
> (GOLDSMITH).

That genial sunshine of joy and hope that illumined every home and made it so sweet and charming is no longer to be seen. The people, young and old, seem to have lost that robust optimism for which they were once so well known. Wherever we go what we come across and hear is a sad tale of want, suffering, discontent and break-down of economic and even moral life. On account of the lamentable ignorance of the people social evils of various kinds have crept in, and nurtured by superstition, these have crystallised into settled practices.

Malaria, black fever, cholera, influenza and such other fell diseases that were once rare, are now doing havoc, and counting their victims by hundreds. Many among the educated section, who are men of means, have lost all attraction for their village homes and have

removed themselves to the towns mainly for the safety of their life and property. The present inhabitants of the village, the illiterate masses and the poor middle class people who are always busy to make both ends meet, have no time or regard for the laws of sanitation and hygiene. Naturally the country-side is becoming from day to day unfit for human habitation. The tanks and ponds that used to supply drinking water to the people are now breeding germs of all sorts of diseases, as they are not being cleansed of the weeds and re-excavated from time to time.

Next come the ravages of growing poverty. It is eating into the vitals of the village community inch by inch and has gone so far as to dislodge the people from the ancient ideals of life. Leaving out of account the big land-holders and money-lenders who do not, of course, know what actual want is, the majority of the country folk have to pass through a hard struggle for existence, dragging from day to day a miserable life. Cottage industries that were once thriving and were a source of wealth to the people are now dying out for want of encouragement. The produce of the land—rice, wheat, vegetables, etc., and other articles of food such as milk, fish and the like are being daily exported for the consumption of the townspeople, while the villagers are left to their own fate, groaning under the weight of scarcity and want.

Added to this economic crisis there is another great danger—the country folk are divided against themselves by their own selfishness, jealousy, quarrel and fight. Far from having any co-operation among themselves, many are on the look-out for ruining one another by useless litigation. The higher castes, specially the priests, having no broader vision before them, are creating a yawning gulf between the so-called upper and lower castes by trying to deprive the latter of their legitimate social rights and privileges. The higher ideas of religion that could unify the people under a common standard are being generally ignored and flouted. And what is

taken into consideration and emphasised in religious matters is the letter of the Shastras—the set of dogmas, rituals and ceremonies, and not the spirit they involve. Then the evil influence of the Western civilisation—its unusual craze for the pleasures of the senses, its luxury and intemperance, is gradually infecting the village life and is adding fuel to the fire of destruction.

This is the long and short of the sad history of our modern village life. At this momentous period when we are faced with the important problem of Indian national regeneration, the rural parts should receive our foremost attention. The leaders of the country who are seeing visions of Swaraj in the distant future, may cry themselves hoarse from the platform and the press and carry on agitation, constitutional or unconstitutional, in the town. But their activities, though sincere, will produce no result, if these are kept confined only within the limits of cities and towns. In view of the lamentable degradation and the amount of misery that have come upon the village people, we admit that the task of regenerating them is a herculian one, involving infinite sacrifice and patience. Nevertheless, it must be tackled immediately and this in right earnest and at all costs.

Our young men who are forward in every noble cause and so full of energy and enthusiasm should take up this task as pioneers. In addition to the rare qualities of love, sacrifice, hardihood and patience, the band of workers who will volunteer their services, should be equipped with a fair knowledge of sanitation, hygiene, agriculture and industry. Ready to stake all if necessary, let them go from village to village with a message of hope and strength, inquire into the wants of the people and help them out of their present miserable condition.

But any amount of outside help that we may render to the village people, may only bring them some temporary relief. It will never do them any lasting good, unless they themselves learn to stand on their own legs. God helps those who help themselves—goes the noble maxim. Therefore first of all a spirit of self-reliance as

also a feeling of mutual co-operation should be infused into the minds of the people, so that they may gird up their loins and themselves grapple with the situation unitedly. Only a comprehensive scheme of a man-making education, conducted on national lines, and not any so-called book learning, can bring this about. Rightly observes Swami Vivekananda, "We have had a negative education all along from our boyhood. We have only learnt that we are nobody. Seldom are we given to understand that great men were born in our country. Nothing positive has been taught to us. We do not even know how to use our hands and feet. * * * An education which does not help one to fight out successfully the battle of life, which does not mould one's character, nor create the idea of self-sacrifice for the common weal, do you call it education!" The kind of education introduced for the uplift of the rural population should be positive. It should aim at a harmonious development of the limbs, the brain and the heart and include both the theoretical and practical aspects of training. It will then bring back the lost spirit of Shraddha, will make every man a man in the true sense of the term and enable him to cope successfully with the hard struggle for existence. At the outset a good number of free elementary schools should be started, so that all sections of the people may receive education easily. Over and above the rudimentary knowledge of reading, writing, arithmetic, history, geography, sanitation and hygiene, there should be a sufficient scope for the training in arts and crafts, such as spinning, weaving, carpentry, pottery, agriculture and the like. In that case the people after finishing their education will be able to take to some independent industries or professions and earn their livelihood without going for government service. To supplement the education imparted in schools, occasional lectures illustrated by stories from the lives of national saints and heroes may be helpful in driving home to the people the higher ideals of religion and patriotism.

The scheme of education proposed above, if carried

on vigorously, will lead us to the destined goal. It will manufacture bands after bands of sturdy, practical, resourceful and liberal citizens and set on foot a powerful reformatory movement that will solve all the important questions of village sanitation and its economic, moral and spiritual uplift. Then all the paraphernalia of an ideal village commonwealth,—good drainage, pure drinking water, charitable dispensaries, co-operative credit societies, arbitration courts, cottage industries, agricultural and industrial exhibitions, etc., which a sociologist dreams of, will ere long become, in their natural course, accomplished facts.

SWAMI VIVIDISHANANDA.

SWAMI VIVEKANANDA'S MESSAGE.

BY SWAMI SUDDHANANDA.

(Concluded from page 119)

One thing more, however, we are tempted to deal with in the light of Swamiji's message before we take leave of the reader. It is the Hindu-Mahommedan problem, which is now engaging the attention of the Indian people more than anything else.

Every reader of Swamiji's works knows that he wanted to have a Vedantic brain in an Islamic body in his ideal rejuvenated India. In order to bring home to the reader the true significance of the expression, we quote almost the whole of a letter written by Swamiji to a Mahommedan gentleman at Naini Tal :—

"Whether we call it Vedantism or any *ism*, the

truth is that Adwaitism is the last word of religion and thought and the only position from which one can look upon all religions and sects with love. We believe it is the religion of the future enlightened humanity. The Hindus may get the credit of arriving at it earlier than other races, they being an older race than either the Hebrew or the Arab; yet practical Adwaitism, which looks upon and behaves to all mankind as one's own soul, is yet to be developed among the Hindus universally.

"On the other hand, our experience is that if ever the followers of any religion approached to this equality in an appreciable degree in the plane of practical workaday life,—it may be quite unconscious generally of the deeper meaning and the underlying principle of such conduct, which the Hindus as a rule so clearly perceive—it is those of Islam and Islam alone.

"Therefore we are firmly persuaded that without the help of practical Islam, theories of Vedantism, however fine and wonderful they may be, are entirely valueless to the vast mass of mankind. We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran; yet this has to be done by harmonising the Vedas, the Bible and the Koran. Mankind ought to be taught that religions are but the varied expressions of *the religion* which is Oneness, so that each may choose the path that suits him best.

"For our own Motherland a junction of the two great systems, Hinduism and Islam—Vedanta Brain and Islam Body—is the only hope.

"I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedanta brain and Islam body." *(Epistles, 3rd series, 1st edition, Page 21).*

In order to bring about this consummation, comparative study of Hindu and Islamic cultures, by both the Hindus and Mahommedans is absolutely necessary. But this can be undertaken by only a few cultured minds belonging to both these great systems. We would suggest here two other methods, following, of course, those indicated by Swamiji himself, which can be undertaken by the lesser minds at once and with comparative ease.

All the antagonism between different religions or any two different sections of people arises out of ignorance, as Swamiji used to call in the language of the Vedanta—'Avidya'. He wanted to have it overcome by spreading universal education. How should the Hindus begin according to Swamiji? It is by bringing all their knowledge, especially their Vedas—the source according to them of all knowledge, to the masses. Let the Hindu learn his own ancient history and understand that the present customs of his own little village are not the whole of his religion. Let him travel at least in the different provinces of India, and observe the divergent and almost contradictory customs prevailing everywhere in the name of the Hindu religion.

For instance, one who has travelled in Bengal, the Punjab and Madras, will find that in these provinces the rigidity or laxity regarding the caste and food questions is widely different. In Madras,

there is so much rigidity that the Brahmana there does not touch the food even seen by a Sudra, whereas Bengal just stands midway between Madras and the Punjab which is more lax in these matters. But in order to justify all these divergent practices the authority of the same Hindu religion is invoked. So also regarding the marriage customs. In Nepal they still follow the laws of Manu, and according to the custom of *anuloma* marriage the Brahmanas there do not hesitate to marry Kshatriya or even Vaisya wives, while in Bengal marriage is strictly confined to the particular sub-caste to which one belongs. In Madras, the strange custom of marrying one's cousin prevails, and often the orthodox Brahmanas will not look for marriage anywhere else if they can get their maternal uncles' daughters as their wives. Besides observing all these different customs, if a Hindu studies also his own Vedas, or even the Smritis or Puranas, he will be astonished to find many things which the ancients considered sacred, but which according to present notions are looked upon as shocking.

What will be the result of this study and travel? The views of the Hindu will surely broaden, and certainly he will not be able to remain in his narrow groove. He will remain, of course, a Hindu of Hindus, but still he will not be able to look down upon his Mahommedan brethren with contempt and term them 'Mlechchhas'. For, after this travel and study, not only will he not consider a certain social custom as indispensable for becoming a pure and orthodox Hindu, not only will he learn that the

Spirit resides in the body of a Hindu as well as of a Mussalman, not only will he learn that Ram and Rahim are the same and identical, but also he will find in turning over his own holiest scriptures—the Vedas—that what he considers in a Mlechchha the most abominable thing, namely, the killing and eating of the bovine species, has not only been tolerated by his ancestors but oftentimes has been considered even sacred! So with this knowledge growing within him, will he have the heart to insist on his Mahommedan brethren in season and out of season to desist from cow-killing?

Our Mussalman brethren will have equally to spread the knowledge of their Koran and other holy books among their masses. They will have also to study their Sia, Sunni and other sub-divisions, undertake to travel at least in a few of the Indian provínces and Mahommedan countries, and find out for themselves what the real Islam consists of. Let the Hindu Sangathans and Moslem Leagues be such centres of education and educative propaganda, both religious and secular, and we fereventl believe that both the mighty limbs of our body-politic will grow equally strong and become ultimately not antagonistic but helpful to each other.

SRI KRISHNA AND UDDHAVA.

CHAPTER XI.

उद्धव उवाच ।

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम् ॥
सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्भवः ॥ १ ॥

Uddhava said:

1. Thou art the Supreme Brahman in visible form, without beginning or end and uncovered.[1] Thou art the Cause of the protection, maintenance, death and birth of all beings.

[1 Uncovered—by anything. Hence Absolute.]

उच्चावचेषु भूतेषु दुर्ज्ञेयमकृतात्मभिः ॥
उपासते त्वां भगवन्याथातथ्येन ब्राह्मणाः ॥ २ ॥

2. O Lord, in beings high and low, the Brahmanas[1] worship Thee as Thou art, but Thou art unknown to less fortunate people.

[1 *Brahmanas*—those who know the real import of the Vedas.]

येषु येषु च भावेषु भक्त्या त्वां परमर्षयः ॥
उपासीनाः प्रपद्यन्ते संसिद्धिं तद्वदस्व मे ॥ ३ ॥

3. Tell me in what beings the highest sages worship Thee reverentially and thereby attain to perfection.

गूढश्चरसि भूतात्मा भूतानां भूतभावन ॥
न त्वां पश्यन्ति भूतानि पश्यन्तं मोहितानि ते ॥ ४ ॥

4. O Thou Originator of the universe, as the Self of all Thou roamest hidden in all beings. Deluded by Thee, creatures do not see Thee, but Thou seest all.

याः काश्च भूमौ दिवि वै रसायां विभूतयो दिक्षु महाविभूते ॥
ता मह्यमाख्याह्यनुभाविताास्ते नमामि ते तीर्थपदांघ्रिपद्मम् ॥

5. O Thou of wonderful forms, tell me all those manifestations that Thou hast projected on earth, in

heaven, in the nether regions and in all quarters. I bow to Thy lotus feet in which are centred all holy places.

श्रीभगवानुवाच ।

एवमेतदहं पृष्टः प्रश्नं प्रश्नविदांवर ॥
युयुत्सुना विनशने सपत्नैरर्जुनेन वै ॥ ६ ॥

The Lord said:

6. Thou art skilled in questioning. This very question[1] I was asked by Arjuna about to fight his enemies at Kurukshetra.

[1 *Question &c.*—The reference is to the tenth chapter of the Gita, which should be compared in this connection.]

ज्ञात्वा ज्ञातिवधं गर्ह्यमधर्मं राज्यहेतुकम् ॥
ततो निवृत्तो हन्ताहं हतोऽयमिति लौकिकः ॥ ७ ॥
स तदा पुरुषव्याघ्रो युक्त्या मे प्रतिबोधितः ॥
अभ्यभाषत मामेवं यथा त्वं रणमूर्धनि ॥ ८ ॥

7-8. When under the popular impression, "I am the slayer and this other is slain," he considered the killing of his relatives for the sake of kingdom as a despicable sin,[1] and turned away from that,—then, on the eve of battle, I roused that valiant soul through reasoning, and he (then) addressed Me exactly as thou hast done.

[1 *Sin*—which it was not, being a vindication of justice.]

अहमात्मोद्धवामीषां भूतानां सुहृदीश्वरः ॥
अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः ॥ ९ ॥

9. O Uddhava, I am[1] the Self of all creatures, their friend and Lord; I am all creatures, and the cause of their birth, life and death.

[Here begins the enumeration. The various representations of the Lord are for the purpose of meditation. Each of them has some distinctive merits which raise it above the rest of that group. Of the words in the possessive case in the text, some imply qualities and others, selection.

1 *I am &c.*—I am the general object of worship of all. The details commence from the next verse.]

अहं गतिर्गतिमतां कालः कलयतामहम् ॥
गुणानां चाप्यहं साम्यं गुणिष्वौत्पत्तिको गुणः ॥ १० ॥

10. I am the motion of the moving, and among conquerors I am Time. Of virtues I am even-mindedness, and in things possessing attributes, I am their primary attribute.

गुणिनामप्यहं सूत्रं महतां च महानहम् ॥
सूक्ष्माणामप्यहं जीवो दुर्जयानामहं मनः ॥ ११ ॥

11. Among those possessed of attributes, again, I am the Cosmic Prana, and of all vast things I am the Cosmic Intelligence. Of all subtle things I am the soul;[1] and of things difficult to subdue I am the mind.

[1 *Soul*—So called because of its subtle superimpositions, from which it is most difficult to discriminate this.]

हिरण्यगर्भो वेदानां मन्त्राणां प्रणवस्त्रिवृत् ॥
अक्षराणामकारोऽस्मि पदानि छन्दसामहम् ॥ १२ ॥

12. With regard to the Vedas I am Brahmâ,[1] and among Mantras I am the Om,[2] consisting of A, U and M. Of letters I am A, and of metres I am the three-footed Gayatri.

[1 *Brahmâ*—who first taught them.
2 *Om*—considered the most sacred of them.]

इन्द्रोऽहं सर्वदेवानां वसूनामस्मि हव्यवाट् ॥
आदित्यानामहं विष्णू रुद्राणां नीललोहितः ॥ १३ ॥

13. Of all gods I am Indra, and of the Vasus I am Agni. Of the Adityas I am Vishnu, and of the Rudras, Nilalohita.[1]

[1 *Nilalohita*—a name of Shiva.]

ब्रह्मर्षीणां भृगुरहं राजर्षीणामहं मनुः ॥
देवर्षीणां नारदोऽहं हविर्धान्यस्मि धेनुषु ॥ १४ ॥

14. Among Maharshis (great seers) I am Bhrigu, and

among Rajarshis (royal seers), Manu. Among Devarshis (divine seers) I am Narada, and among cows, Kamadhenu.[1]

[1 *Kamadhenu*—which has the power of producing anything at will.]

सिद्धेश्वराणां कपिलः सुपर्णोऽहं पतत्रिणाम् ॥
प्रजापतीनां दक्षोऽहं पितॄणामहमर्यमा ॥ १५ ॥

15. I am Kapila[1] among the great Siddhas, and Garuda[2] among birds. Of the Patriarchs I am Daksha, and of the Pitris I am Aryama.

[1 *Kapila*—the Father of Sankhya Philosophy.
2 *Garuda*—the powerful king of birds, who carries the Lord Vishnu.]

(To be continued.)

THE EIGHTY-NINTH BIRTHDAY CELEBRATION OF SRI RAMAKRISHNA.

The eighty-ninth birthday anniversary of Bhagavan Sri Ramakrishna was celebrated on a grand scale at the Belur Math—the headquarters of the Ramakrishna Mission. The *tithi* fell on Friday, the 7th March, 1924, and was observed with special worship and other ceremonies lasting practically throughout the day and night. More than three thousand devotees attended the celebration and partook of Prasad. Towards the end of the night a Homa was performed, and nine youngmen were given the vows of Brahmacharya and fifteen Brahmacharins were initiated into Sannyasa by the revered president of the Order.

The public meeting came off on Sunday, the 9th March. The whole Math, particularly the temples, presented a picturesque appearance, being decorated with flags and festoons, evergreens and flowers. There was an excellent arrangement of steamers, a number of which plied the whole day between Calcutta and Belur.

Devotees began to gather from early morning, and as the day advanced the whole Math premises became one sea of human heads.

A life-size oil-painting of Sri Ramakrishna was placed in a large pandal, splendidly decorated with garlands, foliage and flowers. Thousands of men and women offered their worship here. There was also a very great rush of devotees to the different temples at the Math. Besides many others, the famous Kali-kirtan party of Andul and the admirable concert party of Prof. Dakshinaranjan added considerably to the enjoyment of the people assembled. The whole atmosphere was animated by a spirit of devotion.

Grand preparations were made for the day's feeding. About 11,000 people—men, women and children—of all castes and social conditions, sat down together, batch after batch, to partake of the great feast. There was an unrestricted distribution of Prasad, which formed the special feature of the celebration. The unremitting service of an organised band of volunteers to the pilgrims made the festival a grand success.

BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

Kuala Lumpur.

The anniversary was celebrated at the Vivekananda Ashrama, Kuala Lumpur, F. M. S. on the 3rd February, 1924.

The Ashrama was decorated with evergreens and flowers, and was illuminated with electric lamps of variegated colours. Numerous Bhajana parties went round the town in the morning. They all met on the way, and arrived at the Ashrama in a combined procession at 9 A.M. and continued their music till 11 A.M.

The next and the most important item of the day

was the sumptuous feeding of poor Narayanas including Chinese and Malayas. This was done with the help of a body of organised young volunteers under the direct supervision of Swami Videhananda, the Head of the Ashrama. Cloths were also distributed to the deserving poor people numbering about 400.

There was a Harikatha Kalaskshepam in the Hall of the Ashrama from 4 P.M. to 6 P.M.

The public meeting commenced at 6-30 P.M. under the presidentship of Mr. Sant Singh. Mr. O. Candiahpillai spoke in Tamil and Mr. K. A. Narayana Iyer in English on the life and mission of Swami Vivekananda. The meeting terminated with the singing of Devaram.

MADRAS.

The anneversary was celebrated by the Satchidananda Sangha at the Corporation Model School, Tiruwatteswaranpet, Madras on the 17th February last. In the morning there were Bhajana and the feeding of a large number of people. In the afternoon Brahmachari Prabodhachaitanya delivered a lecture in Tamil on "Vedanta Siddhanta Samarasam" with Mr. C. Selvaraja Mudaliyar in the chair.

Then took place an interesting dialogue on the "Necessity of Religious Education" by the girls of the Saraswati Balika Pathasala.

Mr. V. C. Seshachariar, B.A., B.L., next delivered a lecture on the life and teachings of Swami Vivekananda, the Hon'ble M. Justice V. Masilamani Pillai, B.A., B.L., presiding. He was followed by Swami Sharvananda, President of the Sangha. The meeting came to a close with a vote of thanks to the chair and the lecturers.

KANKHAL.

The Tithi-puja was performed at the Ramakrishna Mission Sevashrama, Kankhal, on Monday the 28th January. The programme consisted of Special Puja, Homa, Bhajan and readings from the Upanishads. In a

meeting presided over by Srijut Mahendra Nath Dutt, Swami Atulananda, Br. Nishkal Chaitanya and Mr. C. E. S. Narayana Sastry read papers on Swami Vivekananda's work, life and teachings.

The public celebration come off on the 3rd March. The Ashrama was beautifully decorated with flags, festoons and flowers. The musical party of Kankhal enlivened the occasion with their melodious songs. A well attended public meeting was held in the afternoon under the presidency of Dandi Swami Narayana Tirtha. Prof. Bidhu Bhusan Dutt of Gurukul, Kangri, spoke in English on the life and mission of Swami Vivekananda. He was followed by Swami Devananda who read a paper on Swamiji's life and teachings. At about 5 P.M. more than one thousand Daridra Narayanas were sumptuously fed. The celebration was brought to a happy conclusion at night with Bhajan and Aratrikam.

PATNA.

The sixty-second birthday anniversary of Swami Vivekananda was celebrated with great eclat by the Ramakrishna Ashrama, Muradpur, Patna, on Saturday and Sunday, the 2nd and 3rd February, 1924. Srimat Swami Bodhananda, Head of the Vedanta Society, New York, who is now in India, came on special invitation to take part in the celebration. In the afternoon of the 2nd February there were sports, athletic show and recitation by children, and prizes were distributed amongst them. At 6 o'clock in the evening a very largely attended public meeting was held at the house of Srijut Tripurari Charan Palit under the presidentship of Srijut Rajendra Prosad, the eminent leader of Behar. Swami Nirvedananda read an interesting paper in English on the life and teachings of Swami Vivekananda, which was listened to with rapt attention. Swami Bodhananda next delivered an instructive lecture which was highly appreciated by the audience. There were also other lecturers, some of whom spoke in English and some in Hindi.

On the 3rd February there were Bhajan and distribution of Prasad in the morning. About two thousand poor Narayanas were sumptuously fed from 11 A.M. to 4-30 P.M. The celebration came to a close with Bhajan and music in the evening.

BANGALORE.

The birthday was celebrated with great enthusiasm at the Ramakrishna Ashrama, Bangalore City on Sunday, the 3rd February last. Bhajan parties came to the Ashrama from different parts of the city and cantonment, and sang Bhajan till noon. About a thousand hungry Narayanas were fed till 3 P.M. at the Anjaneya Temple, Basavangudi.

There was a Harikatha Kalakshepam at 3-30 P.M. This was followed by lectures in Kannada and English. Mr. K. H. Ramiah, B.A., Bar-at-Law, Registrar of Co-operative Societies in Mysore, spoke in Kannada on the "Message of Swami Vivekananda to Modern India," and read extracts from the works of the Swami, containing his advice to the students, social reformers and workers for the depressed classes. Mr. K. Sampathgiri Row, M.A., Head-master, National High School, delivered an impressive lecture in English on "Swami Vivekananda, the Prophet of India and the World." With the usual vote of thanks to the president and lecturers and distribution of Prasad, the meeting terminated.

MADANAPALLE (MADRAS PRESY.)

The birthday was also celebrated at Madanapalle on the 3rd February last. The people of the town took a keen interest in the celebration. Pujas were offered in the morning. About 1500 people were sumptuously fed from 11 A.M. to 4 P.M.

An open air meeting was held at 5 p.m. under the presidency of Mr. G. Srinivasiah Garu. The elite of the town as also a large number of students were among the audience. Mr. K. Krishnaraya Sastrulu and Mr. K.

Ekambaram spoke on the life and teachings of Swami Vivekanandas. Sriman Krishnamoorthi, a boy of 14 years, delivered a lecture on Bhakti.

After the lectures were over, a procession with the photos of Sri Ramakrishna and Swami Vivekananda, especially decorated on a Mandapam and followed by an Indian band, went round the principal streets of the town. The procession was received with enthusiasm and devotion by the public. A local Mahommedan gentleman displayed fireworks when the procession passed by his house.

LALGUDI (MADRAS PRESY.)

The birthday was celebrated on the 2nd February by the members of the Students' Literary Club, Lalgudi, Trichinopoly. Special prayers and Puja were offered. A meeting was held under the presidentship of Mr. L. S. Swaminatha Iyer, when Mr. T. A. Krishna Sartrigal spoke on the life of Swami Vivekananda. The celebration ended with the distribution of sweets to the people assembled.

REVIEWS.

Lectures of Swami Abhedananda.—Published by the Vivekananda Society, Jamshedpur. Pp. 116. Price As. 8.

The book contains four lectures on Sanatana Dharma, Universal Religion, Progressive Hinduism and the Message of Vedanta, delivered by the Swami at Jamshedpur in January, 1922, shortly after his return from America. We hope the lectures will be well appreciated by the public.

Bhagwan Shri-Krishna.—Vol. I. By S. N. K. Bijurkar, B.A., Coondapoor, S. Kanara Dt. Pp. 63. Price As. 12.

It is a short account of the early life of Sri Krishna, up to his killing the tyrant king, Kamsa. This little book is written in an easy, popular style. We hope it will be appreciated by the English-reading public, and the author will bring out the subsequent parts of the divine life of one who is regarded by many as the greatest incarnation of God.

Hints on National Education in India.—By Sister Nivedita. Published by the Udbodhan Office, 1, Mukherjee Lane, Baghbazar, Calcutta. Third Edition, Revised and Enlarged. Pp. 180. Price Rs. 1-8.

The book under review contains a series of illuminating discourses on national education—the crying need of India. It was at first published as a booklet under the title—Hints on Education. A few interesting articles, originally contributed to the "Modern Review" and the "Karma Yogin," have been included in this edition. The writings of the Sister are marvellous for their suggestiveness, and are calculated to implant civic interests in the hearts of Indians. Following in the footsteps of her great master, she exhorts us herein to be faithful to the lofty traditions of the Punya Bhumi in thought, word and deed. The get-up and printing are attractive. We hope the book will have an extensive circulation, and will awaken a hankering for true national education among our countrymen.

The Light of Ancient Persia.—By Maneck B. Pithawalla, B.A., B.Sc., M.R.A.S. The Asian Library Series. Published by the Theosophical Publishing House, Adyar, Madras. Pp. XI and 263. Price—Cloth Rs. 3; Board Rs. 2-8.

The book attempts to present all that is of the very best in Zoroastrianism and ancient Persia. It speaks to us of the message of the Iranian Prophet Zoroaster,—his system of religion and morality, and his Gospel of the Brotherhood of all living beings and the Fatherhood of the Avestan God—Ahura Mazda. It further tells us of the significance of the worship of the sacred fire—the symbol of the Divine Light, as also of the Law of Right-

eousness and Cosmic Order as interpreted by Zoroaster, and embodied in the Zend-Avesta.

"Zoroaster," says the author, "lived at once the life of a heaven-born saint and of a worldly man." He was a practical idealist who asked his followers to be true to heaven and home at the same time. The Prophet preached a monotheistic religion, and inculcated "the doctrine of personality, in that all Zoroastrian prayers are personal, daily conduct rules are personal, and rewards and punishments are also personal." He laid great stress on industry and purity. And according to him the pursuit of agriculture was only next to righteousness.

NEWS AND NOTES.

Hindu Moslem Unity.

Hindu-Moslem unity is essential for our national solidarity and national well-being. But to bring about this union it is indispensable to remove the tension of feeling that unfortunately divides the two great sister communities at present. The question of cow-killing is one of the greatest causes of friction. And apart from its great economic value, the preservation of the cow is necessary for the establishment of the much desired Hindu-Moslem unity. But this can be done not by the Hindu's persistently demanding it of his Mohammedan brother, but by the latter's willingly giving up the practice of cow-killing out of his regard for the religious sentiments of his Hindu fellow-countrymen. The Hindus, too, are indirectly responsible for cow-killing. For many of them sell cows after they cease to give milk, and these often fall into the hands of butchers and others who slaughter them for food. Again there are some among the Hindus who, in spite of their profession of reverence for cows, do not hesitate to sell them even to butchers. Special steps should, therefore, be taken for the protection of dry cows

by the Hindus themselves if they sincerely want cow-killing to be stopped, or reduced to a very small proportion. Thus the only solution to the question of the protection of cows lies in the mutual consent and co-operation of both the Hindu and Musalman communities in India.

The root-cause of the present Hindu-Moslem friction can be removed only by mutual sympathy and help in each other's woes and trials. If the Mohammedan sincerely wants the Hindu to make any sacrifice for him, he must also be ready to undergo sacrifices for the latter. Again if the Hindu is really anxious to receive any sympathy and help from the Mohammedan, he must also be willing to sympathise and help the latter in his hours of need. What love and kindly help can achieve may be seen from the noble example of Mahatma Gandhi who has identified himself with the cause of the Musalmans in India. Maulana Mahomed Ali, President of the last Indian National Congress, spoke eloquently of this matter in his remarkable address. He said, "I know how sacred a cow is in the eyes of my Hindu brothers, and who knows better than my brother and myself how anxious our absent Chief was to secure its preservation? His action in so selflessly leading the Khilaphat movement was no doubt characteristically generous and altruistic ; but he himself used to say that he was trying to protect the cow of the Musalmans, which was their Khilaphat, so that this grateful community which had learnt from its Scriptures that there could be no return for kindness save kindness, would be induced to protect his own cow in return. This was, however, only Mahatma Gandhi's way of ephasising his love for the cow. And even before he so picturesquely called the Khilaphat our cow, my brother and I had decided not to be any party to cow-killing ourselves. No beef is consumed since then in our house even by our servants, and we consider it our duty to ask our co-religionists to act similarly."

Hindu-Moslem unity to be an established fact must be based not on political expediency or opportunism, but on a real union of hearts actuated by a sincere spirit of

sacrifice and amity, toleration and harmony. There must be the recognition of the "features common to all faiths and the spirituality characteristic of them all," as the Maulana has rightly pointed out. Besides there must be an emulation in sacrifice ; and it goes without saying that the community that excels in this respect will be the possessor of the greatest moral force. We wish the members of both the Hindu and Mohammedan communities to always bear in mind these memorable words of Maulana Mahomed Ali—"If there is to be competition among the communities that form the Indian Joint Family, let it be a competition in forbearance and self-sacrifice, and I maintain that the community which willingly surrenders more of its cherished rights and strongly-entertained sentiments for the sake of sister communities and the peace and harmony of India, will prove the most invincible in the end."

THE MESSAGE OF KHADDAR.

Hand-spinning and hand-weaving are India's two most ancient industries, probably as old as her agriculture itself. All along until the advent of the East India Company, these widespread national industries supplied all the cloth and all the yarn necessary for the Indian people. But to the country's misfortune, these have now become practically things of the past, and are sometimes looked upon by even the children of the soil as innovations in India. Owing to the practical destruction of the cloth industry by the East India Company, and the forced dependence of the Indians on Lancashire cloth, the country has suffered a great economic drain, and has become quite degraded and destitute at present. For the well-being of the country it is absolutely necessary to revive the spinning wheel and the hand-loom which served in the past to supplement India's main occupation—agriculture. Thus can crores of rupees be prevented from being drained from the country, and the amount distributed among the

poor men and women living in the cottages throughout the land. This was the reason which led Mahatma Gandhi to lay so much stress on the use of Khaddar.

In his appealing address at the opening ceremony of the Khadi Exhibition held at Cocanada in connection with the last Indian National Congress, Sir P. C. Ray passionately spoke on the message of Khaddar. He whole-heartedly advocated the universal adoption of the Charka as a means to the economic amelioration of the people. He observed—"An easy, healthy and natural process of increasing the wealth of the country, and smooth and automatic way of universalising the incidence of the wealth—that is what the Charka represents.........When we come to the question of a practical programme, however, it is easily understood that this message of Charka is essentially a message for our peasants and workers, the teeming millions of India, who have got their leisure time to devote to this work. And......this labour, which brings a profit that means a mere pittance to the favoured few, spells to them the difference between semi-starvation and a full meal. It is the salvation of the Indian proletariat."

One of the arguments brought forward against Khaddar is that it can never successfully compete with mill-made cloth. But "really this question of competition," says Sir P. C. Ray, "this economic bogey that is paraded by theorists, we do not contemplate......We mean this that spinning be taken up as an essentially domestic programme, worked in every household, out of cotton grown in the cottage compound, the thread woven into cloth by the family or by the neighbouring village-weaver on the payment of a nominal remuneration, and intended for the use of the family members themselves. Just as kitchen-work is undertaken in every household by the members of the family and eatables are not indented or purchased by cash-payment from any huge hotel or restaurant, in exactly similar a fashion should clothing be provided for: The question of sale or purchase, price and competition, would simply not arise."

Sir P. C. Ray very feelingly appealed to the educated communities of the country to take to the use of hand-spun and hand-made cloth. He said that if they would do so, their example "will filter down and help to usher in a new era in our industrial, economic and also assuredly in political life."

CHRISTMAS CELEBRATION AT THE HINDU TEMPLE, SAN FRANCISCO, U. S. A.

The auditorium was tastefully decorated with flowers, green boughs and wreaths. The pictures of Jesus and Sri Ramakrishna were banked with lovely flowers, while choice incense made the place prayerful and holy. There were a special service and a discourse by Swami Prakashananda, the subject being "Birth of Christ-consciousness."

A NOTICE.

To prevent any possible misconception, the President, Ramkrishna Mission, desires us to inform the public that the Ramakrishna-Vedanta Society at 11 Eden Hospital Road, Calcutta, is being conducted by the Swami Abhedananda as an independent institution, not as yet connected in any way with the Ramkrishna Mission.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—Swami Vivekananda.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

14th July, 1920.

The Swami opened the conversation saying:

Swamiji said, "Wherever you go, a centre will be started." You see this quite plainly. I was then reminded of Mrs. Wheeler's letter. While I was in London, she had invited me to come over to her place and live there. When I told Swamiji about it he said it was a good idea. Then I held classes for some time at Mrs. Wheeler's. I used to tell them, "You are reading the Vedanta, but this is a subject which it won't do merely to read. You must practise it, and for this a suitable place is needed—which must be quiet and solitary. A place, too,

was found. Well, Sri Ramakrishna had been building everything up from the very beginning. Just then a lady offered two hundred and fifty acres of land. I said I could not accept the offer then and there. I referred the matter to Swami A. who used to be on tour then. He said, "Wait, I am coming." When he came he said it was not worth accepting. But I said it was not fair to let go this opportunity. Swamiji, who was then in California, was wired to, and he immediately wired a reply to accept the offer. You know, Swamiji never let slip an opportunity. The land was secured. Swamiji wrote to me to come over there. But Swami A. had already announced me for a series of lectures. So I could not go. Swamiji came and afterwards we all started with him. In the middle of the journey, near Chicago, Swamiji got down. That was the last I saw of him. As a parting salutation he said, "Namo namah!" The words are still ringing in my ears.

* * * *

Everything is hypnotism—the play of Maya. Have you seen hypnotic performances? A man under the hypnotic spell swims on land if he is given the suggestion. The Divine Enchantress (Mahamaya) has hypnotised us all. Vidya Maya and Avidya Maya (leading respectively to Knowledge and ignorance) are both hypnotism. We have to destroy the one with the help of the other, for Knowledge is the opposite of ignorance. You know Swamiji's story. A jackal ate a part of a Mahomedan's food. Now the jackal is considered very unholy among the Mahomedans. The man went to

a Mullah and sought his advice on the point. The Mullah said, "Dogs are the enemies of jackals. So if you can have the food eaten by a dog, then it will become pure again." (Laughter.) One has to destroy Avidya by Vidya—ignorance by Knowledge.

Question: Is something else needed to destroy Vidya again?

The Swami: No. Vidya leads a man to the Reality and itself ceases to be. Don't you remember Sri Ramakrishna's parable of the three robbers?*

15th July.

The Swami: There is a mention of the Uttarayana† in the Mahabharata. Bhishma was waiting for the Uttarayana. By this no particular time is meant. It only shows that Bhishma had the power to die whenever he chose. The scriptures do not mean by the word Uttarayana any time at all—it only means the Deva or angel identifying himself with that time. We can well understand this. It is like people coming forward to receive a distin-

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* A man was attacked in a forest by three robbers who seized all he had. One of them wanted to kill him, but another interposed. So they tied his hands and feet and left him. Shortly after, the third robber came, and setting him free, conducted him to the high road, within sight of his house. The man, out of gratitude, wanted to invite him to his house, but the kind robber declined, saying that he would then be caught by the police. The Master compared the three Gunas—Tamas, Rajas and Sattva—to the above three robbers respectively. Tamas kills, Rajas binds and Sattva sets free. But it too is a robber—it cannot stand before Realisation. Here Vidya represents the Sattva.

† *Lit*, the six months of the sun's northward passage.

guished visitor. I am reminded of an incident in this connection.

B—— Babu got news that his father was ill. Before he reached the place, the gentleman had expired. As soon as he stepped into the room, he saw a shining figure. He wrote to me that perhaps it was his father waiting to meet him. But suddenly the idea flashed in my mind that it might be some angel come there to escort the departing soul. B—— Babu of course won't tell an untruth. He is not the man to do so. Besides, I can very well understand such things as the following statement of the Gita :—

उत्क्रामन्तं स्थितं वापि भुंजानं वा गुणान्वितम् ।
विमूढ़ा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

"Fools do not perceive the soul when it departs from the body, or lives in it, or enjoys things through the help of the Gunas. But wise men see it doing all this."

Swamiji used to say, "He who has seen even a ghost is much greater than a mere book-learned Pundit"—because he has got an opportunity to form a conviction about the future life.

OCCASIONAL NOTES.

The Lord Buddha, the Light of Asia and of the world, came at that psychological period of Indian history, when India badly needed a saviour like him. Lamentable and disgraceful was the condition of the Indo-Aryans before his advent. Dislodged from the high pedestal of spiritual ideals, Hindu society was struggling in vain to hold up its head in the midst of the chaos and confusion reigning everywhere. The noble tenets of the Shastras that solved the riddles of life and showed the way to peace and blessedness, fell into oblivion, and elaborate rites and ceremonials were invented and performed with extravagant pomp for the realisation of petty ends. With utter disregard for animal life, the sacred altars began to be desecrated with the blood of the innocent dumb creatures. Next, the tyranny of the higher classes over the conquered non-Aryans who formed the main bulk of the Sudra caste, exceeded all bounds. Not only were the latter denied the light of higher culture, but they were also deprived of their legitimate rights and privileges and assigned the lowest place in society. The priests, the supposed custodians of religion, became self-centred and narrow, and violated their sacred trust by turning themselves into social autocrats. Naturally, the soul of the people was crying in silent agony and was longing for an immediate redress and readjustment. And at last the long-cherished expectation was fulfilled. The saving power came in the

person of Buddha who, commanding all the forces of good, restored the lost peace and order in the country.

* * *

The wonderful tale of the life of Gautama, for that was the name of the saviour before he attained illumination, has now become a matter of history and the source of inspiration to millions of human beings throughout the world. Unlike ordinary boys he showed remarkably, even while quite young, all the promise of his future greatness. And later, preoccupied as he was with the deeper problems of life, such as, birth and death, disease and old age, suffering and misery, to which all creatures were subject, he was generally of a moody and contemplative turn of mind. The splendours of the royal throne to which he was the heir-apparent, the comforts and luxuries of the palace with which he was surrounded, and above all, the deep and sincere affections of his loving parents, his newborn son and his devoted wife, had no attraction for him.

"My chariot shall not roll with bloody wheels
From victory to victory, till earth
Wears the red record of my name. I choose
To tread its paths with patient, stainless feet,
Making its dust my bed, its lowliest wastes
My dwelling, and its meanest things my mates ;
This will I do because the woeful cry
Of life and flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of the world,
Which I will heal, if healing may be found,
By uttermost renouncing and strong strife."

(*The Light of Asia*).

Thus did Prince Gautama think within himself. And at last snapping the ties of attachment that fettered him and stood in the way of the realisation of his singular mission, did he renounce the world. After years of strenuous penance and austerity, contemplation and meditation, the Truth he was seeking after revealed itself to him. Established in Nirvana, the ineffable state of supreme Beatitude and Felicity, he became Buddha, the Enlightened, the seer and teacher of humanity.

* * *

Now he discovered that desire, intensifying the egoism and feeding the cravings of the flesh, which were no part of man's self, was the root of his repeated sufferings of birth, disease and death. And as a remedy he prescribed the Middle Path which, discouraging the two extremes of sense-indulgence and self-mortification, enjoined on all a strict life of self-culture. Negatively, it urged men to give up the thirst for enjoyment, and positively, it advocated the cultivation of a selfless love for all creatures that breathed. When the two forces of dispassion and compassion would unite harmoniously in one's character, one would have liberation—the summum bonum of life. This was the sum and substance of the new ethical religion that Gautama Buddha preached. For the propagation of his message he infused new life into the ancient institution of Sannyasa and organised the Sacred Order of his monastic disciples who were to go to the ends of the earth, helping and giving light to all. Ananda, the most

devoted of his disciples, was given the charge of the monks, and Gopa, his wife who had renounced the world and followed him, became the head of the nuns. And thus the holy Trinity of Buddha, Dharma and Sangha, in which the later Buddhists used to make the profession of their faith, came into being.

* * *

We should remember here that the movement inaugurated by Buddha was not a revolt completely subverting the old Hindu religion. Buddha came to fulfil and not to destroy. His message, full of life and fire, vitalised and invigorated the Ancient Faith by the introduction of much-needed reforms. Rightly interpreted and understood, it was simply a restatement of Hinduism in a new form suitable to the changed conditions of life. Some of the fundamental principles of the Hindu scriptures, such as, the conceptions of the impermanence of phenomena, the law of Karma and the transmigration of the soul, formed the groundwork of his system. His doctrine of Nirvana, the indescribable state beyond speech and thought, realisable by the annihilation of desires, was nothing but the Upanishadic conception of Mukti. His humanism, by which was introduced the selfless service to men and animals, was only a practical application of the Vedantic truth of the worship of the Divinity in everything from Brahma, the creator, down to the blade of grass. Nothing can be further from the truth than to say that he seceded from the Mother-church and preached a new reli-

gion to supplant the old. Rightly does Dr. Rhys Davids, the Western authority on Buddhism, observe —"None will deny that there is much that is beautiful and noble in Buddhism, and Buddhism was the child, the product of Hinduism. Gautama's whole training was Brahminism; he probably deemed himself to be the most correct exponent of the spirit, as distinct from the letter of the ancient faith, and it can only be claimed for him that he was the greatest and wisest and best of the Hindus."

* * *

Love and sympathy for all, irrespective of the considerations of caste and worldly position, was one of the grandest features of the life and teachings of Buddha. He was the perfect embodiment of Ahimsa or non-violence in thought, word and deed, and preached it as one of the cardinal points of his religion. His compassionate heart moved with each throb of all the hearts that ached, known and unknown, and he was ever ready to lay down his life even for the insignificant worm that crawled under one's feet. Wherever he went he spread his benign influence and helped and illumined ignorant souls by advice and precept. In his religious system there was no place for those invidious distinctions that divided man from man, and all, male and female, the high and the low, the virtuous and the vicious, the scholar and the ignorant, were equally welcome. He discarded Sanskrit and made the language of the people the medium of his instruc-

tion, so that he might easily reach even the illiterate masses.

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True to his teachings his followers emphasised the importance of compassion in spiritual life, and translated the precepts into action by promoting the general welfare of men as well as animals. Charitable hospitals, provided with medicines and nurses, were opened in different places. Along roads and other public thoroughfares, wells and tanks were dug, rest-houses were built and trees were planted for the convenience of the travellers. Edicts, containing the gospel of the great Master, were proclaimed all over the country for the moral training of the people. And it was to the credit of the emperor Asoka, who accepted Buddhism and made it the religion of his empire, that he did much in these lines, and thus won the admiration and gratitude of the world by his labours of love.

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The story of the progress of Buddhism and its cultural contribution is both interesting and instructive. The immense success and popularity it gained was due to the spiritual democracy it advocated and to the vigorous missionary work of its followers. By the third century before Christ the whole of the Indian continent, from the Himalayas to Cape Comorin and from Kabul and Kandahar to the farthest limits of Assam, accepted Buddhism. And as the consequence of its humanising influence, there was a renaissance in all the walks of Indian life,—

in art and literature, philosophy and religion,—followed by national prosperity and solidarity. Its cultural conquest did not stop within the boundaries of India but extended far beyond. And between the fifth and the tenth centuries of the Christian era it conquered the distant countries of Ceylon, Burma and Siam, Thibet, China and Japan, till at last one-third of the human race owed its allegiance to the Prophet of Love and Compassion. The world civilisation was thus enriched substantially by what was noble and great in India, the common heritage of Hinduism and Buddhism alike.

WIRELESS FELLOWSHIP.

By Eric Hammond.

"While Mr. Briggs of the Royal Radio Club, Calcutta, was 'listening-in' he heard a violin solo and two songs which he believed to be part of the London station's programme. In order to verify this, he cabled to the Marconi Company, giving particulars of the items he had heard and asking for confirmation. At the time mentioned, a programme given at the London studio was being simultaneously broadcasted from all British stations, and reference to the items indicated by Mr. Briggs confirms the fact that this was the concert which he had heard at the Bengal Radio Club."

—*Westminster Gazette*, Jan. 19, 1924.

"Wireless" is with us. To cover our ears with cosy little caps and "listen-in," is an ordinary occupation. That which a brief while ago was a marvel,—receiving messages or hearing music from a distance,—is marvellous still ; yet it is commonplace. We are indeed so accus-

tomed to it that we are not greatly moved by notices and advertisements concerning "broadcasting." We read, almost casually, that explorers, imprisoned on board an ice-bound vessel, wellnigh within hail of the North Pole, were heartened by a specially arranged assortment of carols and the like at Christmastide, arranged in and sent from London. South African listeners-in have caught words of songs sung in England. Five thousand miles of shore and sea have not hindered the "waves of wireless" from wafting harmony from one continent to another. India and Britain are, as we see noted above, brought, similarly, into close and intimate contact. The wizardry of mystery and magic are excelled by the research and revelation of scientific sages. A preacher of to-day, a wise, deeply-taught man, has said that "human science, though its reapers may neither know nor think, is a fruit of the Holy Ghost." (The two last words of that sentence are beautifully interpreted by Swami Atulananda as "The Divine Breath" ; vide his memorable notes on The Birth of Jesus, *Prabuddha Bharata*, December, 1923).

"Laborious pioneers of science," continues our preacher, "owe more light than they dream of ; and it is high time that the estranged priesthoods of nature and spirit should meet and learn of one another ; for between them they have gathered great store of knowledge concerning two worlds. Science, till it learns of faith, can never explore any world but this of matter-stuff ; yet it can write some precious pages in the volume of revelation ; richly illuminate margins left wide and blank by seers ; and even bring to light—who knows?—the invisible script of the Spirit."

The advance made is perceptibly great, but, after all, we are, one may presume, merely touching the outer fringe of the garment of knowledge. That garment is the raiment of the philosopher of modernity who will lead the peoples Godward by discovering and revealing more and more of the sacred purpose and plan. The truly spiritual among us will cherish no fear of the footsteps which men must follow now and in future. That Divine Breath which

is life, exists in all existence—animates and informs all sentient beings and impels the universal movement. Man seeks the motive of that movement, because the impulse of the Eternal urges toward the searching and the finding, the adventure and the discovery. Now and again some wonder-flash rewards the student, after, maybe, years of strenuous endeavour.

The telescope and microscope tell something of the miracle of the worlds. The great gas-filled globe of the balloon is superseded by the winged aeroplane. Horses, so long time the carriers and drawers of mankind, are out of the running when compared with the celerity and convenience of the motor-cars. Gas, once regarded as the illuminator *par excellence*, has seen its glory diminished by the glow of electric bulbs. Experiments made during present lives have resulted in surprises that have become mere incidents or everyday occurrence ; but none of these is so startling in intent, so unifying in possibilities, as "wireless."

> "The old order changeth, yielding place to new,
> And God fulfils Himself in many ways."
>
> —*Tennyson.*

It is therefore the fulfilment of the Divine Idea, and every step leading toward that fulfilment, that wise men will welcome.

In this present position of earthly affairs, science must inevitably be reckoned with and, when tested and approved, acquiesced in. Men are inquiring more and more minutely into causes and effects. Disease is being more rationally approached and the medicine-man of to-day cannot remain satisfied with the external fact. He cannot be content until the basis of that fact shall be disclosed and the right method of attacking and repelling it be brought into action. Knowledge is power ; but knowledge must be ascertained, verified, practised. "Wireless," by virtue of its revelation, fills a foremost place among the attainments of our age. Its attraction to immense and increasing numbers may not be gainsaid. We are asking ourselves, "Whither will it lead? To what

stupendous discoveries, material and spiritual, does it open possibilities?" For man to be, aurally, in touch with man, notwithstanding seemingly insurmountable obstacles; for musician and poet and preacher to be within the range of the world; this, assuredly, is at once the height of wonderment and the earnest of illimitable achievement. Experts, insatiable, indefatigable, assure us that the near future has wider wonders to open up; that, in all likelihood, we shall literally see one another from continent to continent and from capital to capital. We would accentuate, at this juncture, the scientific proof of spiritual force—the indwelling and outpouring of the Divine Breath.

"My latest achievement," writes a wireless enthusiast, "is to get Toronto. My new friend is in that city. This was the first time that I had talked with Canada." Observe, in this simple but arresting statement, the three significant words, "my new friend." Friendship, brotherhood, the realisation of unity; all these underlie the wonder and the worth of wireless. When man really knows man, intimately, consciously, he will set aside suspicion and fear. The impact of spirit with spirit, resulting from the sound of the voice, the sight of the face, will transform possible enmity into positive fealty. Is this too much to hope for, labour for, pray for? We will hope and labour and pray, certain of progress, assured of final fellowship. That unity in which we fix our faith signifies the salvation of the race from all the stultifying influences of the older, narrower thought. It means that industry and commerce, as well as religion, will stand firmly and squarely upon a platform of all-embracing sympathy. In this very respect we joyfully notice the report of a Conference of manufacturers, employers and industrial leaders held in January at Balliol College, Oxford. At the same moment, also in Oxford, a Conference of professors and lecturers on economics was taking place, and the Master of Balliol delivered a striking address to members of both conferences. He affirmed that though material means were important as indispensable to full life, yet they were

means to the cultivation of our truer selves. He showed how industrialism, considered as a whole, had done wonderful things, but that fundamental defects obtained which could only be changed by a change of spirit. We must, he explained, accept a broader and more humane economics and inspire it by an enlightened conscience. This implied that the first charge on industry was a living wage; that improved methods of insurance could cope with unemployment. One paragraph of his address should be quoted word for word since it sums up the matter with brief beauty. "The purpose of industry is the conquest of the material world for men's betterment, and it should find room for all sorts of corporate human qualities and for the artistic qualities of the craftsman. Work, difficulties to be overcome, and the disinterested service of the community, are the true lot of man, and necessities should be provided for all before luxuries are provided for a few."

All welcome, then, to wireless and its winning way.

IS ABSTINENCE NECESSARY FOR SELF-REALISATION?*

By Swami Prabhavananda.

You know that Arjuna asked Sri Krishna about the essential characteristics of a man of steady wisdom, so that by trying to follow those virtues in one's life one could ultimately come to the same state of realisation. The end is also the means. As you think so you become.

As for instance it is said in the Gita (II. 58) that the man of steady wisdom can withdraw his senses from the objects like the tortoise its limbs. The Yogi can at will withdraw the senses and remain absorbed in the bliss of the Self. Those of you who are well acquainted with

* Notes of a lecture in the Gita class at the Hindu Temple, San Francisco, U. S. A.

the life of our Master, Sri Ramakrishna, know how he would often fall into Samadhi, the blissful state of realisation. Now, a person who is aspiring after that end has to be established in such self-control that he would not be attracted by any object of the world. He must have perfect mastery over his senses. How is that possible?

We know, our senses are so turbulent, our passions are so strong that they are always dragging us towards the objects. Must we yield at all to those impulses? Is it by giving a free play to the senses that we can ultimately bring them under our control? No. The more we enjoy the objects, the more we hanker for enjoyment, and the stronger our passions become. Truly has it been said by our great law-giver, Manu: "Desires are never pacified by their enjoyments. On the other hand, they flare up stronger and stronger just as when one pours butter into the fire, it blazes up more and more." It requires no argument to show this. We have our own experiences behind us; if we only look back to them and analyse our own minds we shall be convinced of this.

In the beginning the struggle is very hard. There goes on, as it were, a tug of war between the higher instincts and the lower passions. Well, it is we ourselves who have made it so hard. For ages and ages we have allowed our mind to follow slavishly the desires of the senses. The mind has become a slave to our passions. We have to reverse the process. The senses must obey the mind and not the mind the senses. By repeatedly following the dictates of the senses, it has become a habit with us, and in spite of ourselves we are dragged down by them. Now by close practice and struggle alone can we become the masters of the situation. The father of Indian Yoga Philosophy, Patanjali, has truly said that by bringing in opposite currents of thought we can drive away the undesirable thoughts from us. This means that we shall have to abstain from enjoyments. And not only that, we shall have to fill our brain with such ideas only and let our muscles do such actions only as will help us to break the bondages of Karma. These thoughts and

actions will create new impressions in our mind-stuff, and then the old evil impressions will not have any more chance to raise their heads.

But then the longing due to the old impressions remains in the mind-stuff. This ceases when the knowledge of the Self dawns upon us. As the Gita (II. 59) says:—"Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, when he sees the Supreme."

The idea is this. There is the seed of evil Karmas latent in the subconscious mind ready to burst forth any time. The moment you give up the struggle, it becomes easy for the seed to sprout and grow. So, do not give up the struggle but continue it with perseverance till you attain the highest. The fire of knowledge alone can completely burn the seed and with it longing also.

Let me repeat it once more. We must always have right discrimination and strive hard not to allow the mind to run after the senses and sense-objects. It is by constant practice only that the habit can be acquired. And if one sincerely struggles, one is sure to receive help from our ever-watchful Father and so attain self-mastery.

You know, Religion does not consist in believing in certain dogmas or creeds. But it is realisation, living the life. And unless one is pure, no realisation is possible. If we allow ourselves to fritter away our energies in sense-enjoyments, the mind loses the power to grasp higher truths. It is all right in the case of other sciences of knowledge. One needs to pay no particular attention to the purity of character in order to know the principles of chemistry or of physics. Only one has to load one's mind with certain informations. But Religion is not a science of that nature. It is realisation—direct perception. When it comes, a higher sense opens up as it were, and we perceive the truth face to face. We get the intuitive vision of our Immortal Blissful Nature. It is a rigorous, hard and fast law that until and unless the doors of the lower senses are locked up, the door of the higher sense does not open.

In this connection I am reminded of a parable of the Master which he often used to repeat. It runs as follows: A certain farmer was labouring hard one dry summer day to irrigate his field. He drew water from his well steadily for a long time, but when he went to inspect the plants he found that not a drop of water had wet the roots. And all the water had been carried away through the big rat holes.

The same thing happens to us. We pray, meditate, study, and go through all the practices which, we think, should give us spiritual impetus, yet we often stand still. Why is this? We have not fortified ourselves. There is not that love, that earnestness at the back of our practices, and that is why we make no progress. If we can grow a true love for the Ideal, if we can become mad for it, then naturally our desires for enjoyment fall off. Truly has it been said in the Gita: "Even if the very wicked worship Me with an all-absorbing love, he should be regarded as good, for he has rightly resolved. Soon does he become righteous, and attain to Eternal Peace. O Son of Kunti, boldly canst thou proclaim that My devotee is never destroyed." Thus if we can cultivate an all-absorbing love for the Lord, then soon we are sure to become established in our Ideal.

Religion has but one definition. It is realisation. It is living the life. Howsoever the various religions of the world may differ from one another in creeds and dogmas, they have that one common basis. If you have merely a faith in the existence of God, and do not have any love for Him and do not try to realise Him, that mere faith will take you nowhere. On this point all religions agree. We must ourselves realise God even as Jesus or Ramakrishna realised. Then there is another factor common to all religions. It is this: Before that realisation is made possible, we must acquire purity of character. We must be pure as purity itself. "Blessed are the pure in heart, for they shall see God." We get established in purity when our mind is no longer a slave to the senses.

SWAMI VIVEKANANDA AND THE PRESENT AGE.*

BY MATHURA NATH SINGHA.

There are various points from which the achievements of a great man can be viewed. One view-point is to take a survey of the state of the country which preceded the birth, or at least the activity of the man. Now let us see what was passing on in India at the time of the advent of Swami Vivekananda. Steam, Telegraph, Post and Railway had done their work. India was no more in geographical isolation but had come to be mixed up in international politics of a complicated nature. But more than that there was the intellectual and religious ferment on the establishment of the British Government. The schoolmaster and the Christian Missionary were abroad, and the whole fabric of Hindu society was shaking to its foundations. The first result of this was to create a vacuum in thought. Men drunk in English education lost their mental balance. They lost their faith in the ancient religion and traditions and became either rank atheists or sceptics. Some rushed to Christianity. At this juncture the great reformer, Raja Rammohan Roy, came to the rescue. The Raja tried to purify the orthodox faith encrusted with dead formalities which to the educated came to signify meaningless jargon. In order to retain the straying young men in the fold, the Brahmo Samaj founded by the Raja introduced a strong tincture of rationalism as the sure basis on which to construct the rejuvenated faith. Hindu society must owe an immense debt of gratitude to the Raja and to the movement he inaugurated to stem the tide of religious anarchy.

Flocks of young men joined the Samaj. Idol worship was at a discount, and rationalistic worship to the Deity was substituted in place of the old. The young men adopted all the trappings of modern civilisation to shake off the obloquy that might be hurled against them. A

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* Notes of a lecture delivered as president of a meeting held at the Bihar Young Men's Institute, Patna.

large number of educated men commenced to visit England and other Western countries to receive new light. They had one laudable desire in their mind, viz., to rehabilitate themselves in the eyes of Europe and to prove that they were no longer barbarians or heathens. The Westerners, who were accustomed to think that the Hindus were a race of barbarians, were surprised to notice a change in them. They found them reading and understanding Mill and Herbert Spencer, Bacon and Bentham, and were struck to see their acquisitive faculty manifesting itself in a remarkable way. They commisserated them in a patronising spirit and dubbed them as passable imitators of themselves. It was also to the interest of the educated young men of India of the time, specially of Bengal, to pose themselves as "black Anglo-Indians in thought, culture and civilisation" as has been somewhat ungenerously remarked by some of their critics. Some serious Indians preached a sort of religion in Christian countries, which was sometimes characterised as Christianity minus Christ.

At this juncture a great soul was fulfilling his *sadhana* in a quiet corner of India. The great Saint of Dakshineswar, with a keenness of discernment, saw the unwelcome transformation which English education was producing in the young men of the country. He felt that, with the development of the mentality that had been bred by it, the craze for applying the Western veneer of civilisation was increasing. He keenly felt, however, that that was not the way of earning self-respect from the Westerners. For the latter could only look with sufferance on a people on their having unyoked themselves from the incubus of a deadly priestcraft and superstition. The way to command the respect of a race of proud conquerors was to present the other side of the shield, the positive side of the Hindu creed. Such a weapon existed in the teachings of the Vedanta. Swami Vivekananda had already joined the band of the new Sannyasins who came under the magnetic touch of the Paramahamsa who felt that the necessity of sending out a messenger to spread

abroad the teachings of Vedanta had come. He found in Vivekananda a bold, intrepid spirit, full of patriotic fire and religious fervour. He felt that Vivekananda was a fit apostle to propagate the message. His expectation was fulfilled to the letter. The Parliament of Religions held at Chicago was devised to impress on the religious representatives of the heathen world, the superiority and the excellence of the Christian creed. It was taken for granted by the conveners that no other religion could give the world a better spiritual ideal.

The dramatic presence of Vivekananda with his all-imposing figure in the yellow robe of a Sannyasin filled the audience with admiration and reverence. But the climax came when he delivered his message in a clarion voice amidst an alien people. The precious words of Vedantic wisdom practically stormed the assembly. The audience was struck with the earnestness and gravity of the superb sermons which the Swami preached. They felt that they heard for the first time new refreshing truths that were bound to furnish a new key in interpreting the life and character of humanity. The Adwaita principle of the oneness of life throughout the creation, making human entities essentially identical with one another and with God, reminded them of a deeper meaning of the scriptural phrase—"I and my Father are one." His sermons induced the Western world seriously to think that India had something to impart to the West. That significance has deepened as years have rolled by. Every thinker now believes that poor down-trodden India has a mission to deliver to Europe. And already the serious thinkers of Europe are stretching their ears to receive the blessed message.

The moral canker in Indian society did not go undetected by Vivekananda. He saw India in the throes of a death-pang. A large mass of the depressed classes were denied the ordinary rights of humanity, even at the cost of the solidarity of the Indian nation. This, he thought, must be remedied at once. He had keenly felt that the holy order of monks which from its highest standard of

spirituality was calculated to render invaluable service, was rotting in the obscurity of lonely forests and working only for its own spiritual welfare, regardless of the struggles of humanity. He gave a new meaning to the ideal of the Sannyasins and diverted their labours and activities to the more fruitful course of uplifting humanity. To-day we have the wonderful sight of a band of Sannyasins sanctified by the baptism of Tyaga (renunciation), Vairagya (non-attachment) and Seva (service), unceremoniously throwing themselves into the struggles, privations, pangs and miseries of the world. Whether it is an epidemic of a terrible disease or the devastation of a disastrous flood, they are always in the forefront of the toiling workers in the act of ministering to the needs and alleviating the distress of an afflicted people. The world will not fail to estimate properly the worth of Vivekananda's work and his message both in India and abroad.

THE KUMBHA MELA AND OUR DUTIES TO THE INDIAN SADHUS.*

By A Sadhu.

I came up to Allahabad in time, so that I might witness the Mela from beginning to end. Accompanied by a few friends of mine I went to the sacred confluence of the Ganges and the Jumna, the place where the Mela took place, and lived there in a tent for about a week. This being my first experience of a Kumbha Mela, it is needless to say that I was greatly impressed by what I

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*We have received this account of the last Ardha-Kumbha Mela held at Prayag (Allahabad) from one of our senior Swamis, who was present there on the occasion and saw everything with a critical eye. In addition to a short description of the vast congregation of Sadhus and their processions, he also gives here some valuable suggestions which, if worked out, will go a great way towards reforming the time-honoured institution of India's Monastic Order. We reproduce here the narrative and hope it will be interesting to our readers.—Ed., P. B.

saw. About seven or eight thousand Sadhus of various denominations, with the distinctive paraphernalia of dress and marks of their respective orders, assembled on the occasion and lent a special grandeur and solemnity to the place. I was much pleased to see the processions of the Sadhus of the different sects, as they marched to bathe in the holy waters with their Jhandas or flags borne on elephants and the Mandaleswaras and Mohants following in palanquins. The Paramahamsas, attired in ochre robes, and the Nagas, stark-naked, walked on foot followed by bands and bagpipes. I visited the different Akhras (camps) and was delighted when I heard about the hospitality and liberality of the Sadhus in general. I bore by personal experience a happy impression of the good behaviour and discipline of the Nagas with whom I had had an opportunity to mix on a previous occasion.

I still remember the long stories I heard in my younger days about the fights the Nagas had amongst themselves over precedence in their procession and about the numerous casualties resulting from these quarrels. The Arms Act was not so rigid in those days, and it was quite possible for such things to happen. But since the Arms Act became more stringent, and it was decided that at Ujjain and Nasik the Vaishnavas should have precedence over the Shaivas, and at Hardwar and Prayag, the Shaivas over the Vaishnavas, we have seldom heard of such fights.

It grieved my heart, however, to find that our Math was not represented in this great assembly of the Sannyasins. It is true that the Ramakrishna Mission Sevashram at Allahabad opened a small outdoor dispensary for the relief of the people there, but it could not obviously provide shelter to those Sadhus of our Order who had come to have a bath on this auspicious occasion.

The Mela would have been a success but for a sad incident that took place on the day preceding the Sri Panchami. And it showed that the sectarian enmity which I mentioned beforehand had not entirely died out. A certain charitable gentleman had brought a few cart-

loads of firewood for distribution amongst the Sadhus. A few Vaishnavas came to the place, eager to take wood from the carts. At this an altercation ensued between them and some Udasi Nagas, resulting in a regular fight in which the former took an aggressive part by invading the Dashnami Akhras where the latter had taken shelter. The inmates were beaten right and left without any consideration whatsoever, and finally the huts and tents were set on fire that burnt down the whole of the Atal and a part of the Niranjani Akhras and also the adjoining police camp. We have heard that there were a few casualties in this fracas, but the loss by fire in property and cash was immense. What a sad incident over a trifling thing! It has helped to open my eyes still more to the necessity of working amongst these Sadhus.

I am reminded in this connection of an interesting episode in my life. It was about the year 1905. I was at Udaipur, living for some days with a party of Nagas who were spending their Chaturmasya there. Their Mohant might be said to have a little of education, but they themselves were quite illiterate and full of superstition and bigotry. A very funny thing happened one day as I was conversing with a Naga. He turned to me and asked, "Maharaj, can you tell me who rules over Lanka (Ceylon) now-a-days?" I replied, "Yes, the English." He rejoined, "The English? Impossible! Vibhishana rules over it." "Why," I said, "if it be possible for the English to be the ruler of the country where Sri Ramachandraji reigned, how do you say it is impossible for them to rule over Lanka where Vibhishana was the king?" It became too much for him, and he said in an agitated tone, "No, it can never be so. It is strange that you who wear the dress of a Paramahamsa would speak like a heretic!" As he uttered these words his face looked so sullen and fierce that I thought it wise to drop the matter altogether. After a while as I went to the Mohant, he remarked, "Have you seen, Maharaj, how illiterate and bigoted these people are?" In reply I asked, "Why don't you give them a little education?" To this he observed, with a

sorrowful countenance, that the learned Paramahamsa Sannyasins who were their Gurus looked down upon them for their ignorance and avoided their company, not to speak of taking any trouble for their education. But, he added, that in times of Kumbha Melas it was they—the Nagas—who would act as the bodyguards of the Paramahamsas, ready to fight and lay down their lives for the precedence and honour of the latter. About this I wrote a long letter to Swami Vivekananda who was then in America. He, in reply, wrote an encouraging letter sympathising with my plan of work for the elevation of the Nagas. But our Lord willing otherwise, I went to work amongst the poor at——and was so engrossed with the work there that for about twenty-five years I was tied to that place.

In India the Sadhus count many lacs and have Maths all over the country. Their income, put together, would come to about twenty crores of rupees or so. What a potent force we have in these Sadhus and in their religious endowments for the regeneration of the country!

The Mohants of all the Maths, some of whom possess princely incomes, should be so influenced that their wealth might be utilised for the good of the country. They should be told roundly that many of them, by the mode of life they lead, are simply digging their own graves. Already a few well-known public-spirited gentlemen have tried through the Government to have a hand over the religious endowments of the Maths, but to no purpose. It is however a happy sign of the times that the eyes of the people are set upon the Mohants, who cannot therefore go on squandering the public money with impunity. If they do not care to set matters right of their own free will, they must suffer for it erelong. The religious endowments were not meant for the satisfaction of personal vagaries of any individual or body of men. They exist rather for the advancement of the good of the people in general. The Mohants should form a committee of their own and devise plans how best to make use of their income. Each Math should be an institution to help the

spread of knowledge, religious or secular, theoretical or practical, to support and educate Sadhus and to train up and send out men provided with money to work among the distressed in times of famine and pestilence in the country. This will serve a great end.

As for ourselves, the Sannyasins and Brahmacharins of the Ramakrishna Mission, what are we doing for the uplift of the Indian Sadhus? For these long thirty-four years—I say thirty-four years, counting from the date when the Mission and the Math at Belur were brought into being—we have taken very little notice of them. Hitherto we have confined our activities to the physical and spiritual amelioration of householders only. The banner of our Lord has not been taken into the fold of the Sadhus— those who have renounced their all for God. Is it not true that our relationship with them is more real and deep? The dross they have in them should be removed by infusing into them the ideal of true religion and spirituality. The old thoughts that found an encouraging echo from our beloved Swamiji, then overseas, are returning to me with great vigour and are stinging me to the quick. Great visions are floating before my eyes and impelling me to work them out. We should remain no longer apathetic to the noble cause of the regeneration of the mass of Sadhus who are ignorant and bigoted.

In the next Kumbha that comes off after three years at Hardwar, we should assemble in full strength and take steps to impress upon the Sadhus the great doctrine of the truth of all faiths and creeds as embodied in the life and teachings of our Master. In the Mela we may have an Akhra of our own, where should be worshipped with due solemnity all the great teachers of the world—Buddha, Christ, Sankara, Ramanuja, Dadu, Nanak, Sri Gauranga and others including Sri Ramakrishna. Besides, there should be a big hospital where medical relief, indoor and outdoor, should be given freely, irrespective of caste and creed. And above all, there should be preaching work through daily discourses illustrated from the Shastras as well as from the lives of saints and sages of all coun-

tries, and this with a view to drive home to all the spirit of religious toleration and freedom of thought. This work done as a labour of love and service is sure to form the nucleus of a movement working for the purification and rehabilitation of the Sanatana Dharma and its ancient institution of monasticism.

THE NEED OF VEDANTA IN THE WEST.*

A tremendous storm of controversy is being raised over the Virgin-birth of Jesus in almost all the Protestant denominations in America. The Episcopalians are facing a grievous schism over the matter. They are split in two camps which are at present observing a short truce. The Fundamentalists stand for Virgin-birth of Jesus and the Liberals stand for no such miraculous origin of the prophet of Nazareth. I quote the following from a New York weekly to show that religion is faced with either decay or life in some countries of the West :—

IN BEHALF OF RELIGION.

"There is nothing new about the internal disturbance which is going on in certain of the Protestant churches, and which threatens two of them at least—the Presbyterian and Protestant Episcopal churches—with serious disruption. Ever since organized Christianity first ranged itself under a standard of intellectual belief and insisted upon identity of opinion as a condition of fellowship, it

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* This interesting letter has been addressed to us from New York by the writer who is a lecturer on Hindu religion and culture in America.

has suffered from frequent outbreaks of this kind ; and as long as it keeps to this general policy, so long they may be expected to recur.

"They are salutary and should be welcomed. They are not good for the contending factions or for the ecclesiastical organization as a whole. Before the outbreak takes place, both factions have become quite ruffled ; if either wins a substantial advantage over the other, it tends to become tyrannous ; and thus their progress in religion is retarded. The organization emerges from the battle with its official notion of the importance of opinion thoroughly inflated ; and thus its progress in religion is retarded too. But for those within the organization who do not concern themselves with the place and function of opinion in matters of religion—and these are doubtless a large majority—and for the far greater number of religious persons who remain outside organized Christianity altogether, these controversies are very valuable. They never yet have failed, when their dust and smoke have subsided, to make the essential nature of religion more clearly and easily visible, and to throw out in higher relief the figure of Jesus of Nazareth.

"We shall have more to say on this subject as the situation in the churches develops. At present we make only an observation or two, leading up to a practical suggestion. As between the modernists and the fundamentalists, the preponderance of one's goodwill should be towards the former. Whether explicitly or implicitly, directly or indirectly, consciously or unconsciously, they are doing somewhat more than their adversaries for the clearance and disengagement of religion. Religion is a *temper*, a frame of mind ; the fruit of the Spirit is, as St. Paul says, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. It is probably not to be said that the modernists exhibit this temper in the present controversy more distinctly than their opponents ; yet the terms of their contention are more favourable to the general apprehension of religion as a *temper* than the

terms chosen by the fundamentalists. As in strictness between the two, therefore, the mind that is interested purely in the furtherance of religion would incline to the side of the modernists.

"But it is not necessary to take sides in this controversy, nor is it appropriate to do so ; because, as has invariably been the case, neither side has, from the point of view of religion itself, a sound cause. The proper attitude is that of Erasmus towards the early rivalries between Romanism and Protestantism. Erasmus saw that as far as religion is concerned, Protestantism rested on no more solid intellectual foundation than Romanism, and that the questions controverted between the two were therefore really negligible. Hence he refrained from partisanship and contented himself with continually pointing out that religion, properly speaking, was not involved in the discussion ; that it was implicit neither in the dogmatic tenets of Romanism nor in those of Protestantism, but was a *tertium quid* not directly contemplated by either. His attitude was that which was taken on another occasion by St. Paul in reference to the great ecclesiastical controversy of his day, when he said that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." In the present controversy in the Protestant Episcopal church, the thing is, therefore, not to take one's stand with the reactionary bishops who say that the doctrine of the Virgin Birth must be believed ; nor yet with the modernists who content themselves with saying that disbelief in that dogma is permissible within the doctrinal system of this branch of the church. The thing is to insist that this dogma, whatever it may represent as matter of fact, and whatever its status in any doctrinal system may be, has nevertheless no conceivable connexion with religion. It belongs in an entirely different order of truth. The truth of parthenogenesis, whatever that truth may be, is truth of science ; it is not truth of religion ; and from the standpoint of religion, it is utterly irrelevant and nugatory to dispute against it or to dispute for it or to concern

oneself with it in any way except as matter of strict science.

"Our practical suggestion to the modernists is that they should make their service to religion distinct, direct and positive instead, as now, of making it confused, indirect and negative. We would remind them that in all previous controversies men have appeared who laboured to put the controverted dogmas on their proper ground by discriminating sharply and powerfully between truth of science and truth of religion, and by showing, as one of the greatest of these apologists puts it, that "truth of science does not become truth of religion until it is made religious"—until, that is, it is informed and animated by the *temper* which is religion. Such were the Cambridge Platonists, Hales, to some extent Tillotson and Stillingfleet, and above all Jeremy Taylor, in the seventeenth century; such were Ernest Renan and Matthew Arnold in the nineteenth. What is needed now is a new apologetic which shall do for this generation in behalf of religion and of organized Christianity what Matthew Arnold did for the last; and shall do in behalf of the life, words and character of Jesus what was done by Renan. If our newer modernism will produce this apologetic, it will have done something positive and fruitful in the cause of religion, beside which its present efforts in the cause of a dubious and unimportant broad-church ecclesiasticism will appear of no great consequence."

"The Freeman."

Now that you have perused the above quotation don't you think the West needs more of the religion of the Upanishads, as Swami Vivekananda prophesied? Then where are the Vedantist Missionaries? Is India going to turn a deaf ear to the cry of the world?

DHAN GOPAL MUKERJI.

SRI KRISHNA AND UDDHAVA.

(*Continued from page 181.*)

मां विद्धुद्धव दैत्यानां प्रह्लादमसुरेश्वरम् ।
सोमं नक्षत्रौषधीनां धनेशं यक्षरक्षसाम् ॥ १६ ॥

16. O Uddhava, among demons know me to be Prahlada, the king of the Asuras. To the stars and herbs I am the moon,[1] and to Yakshas and Rakshasas I am Kuvera (their king).

[1 *Moon*—their king and presiding deity.]

ऐरावतं गजेन्द्राणां यादसां वरुणं प्रभुम् ।
तपतां द्युमतां सूर्यं मनुष्याणां च भूपतिम् ॥ १७ ॥

17. I am Airavata[1] among the high-class elephants, and of the dwellers in water I am Varuna, their Lord. Of heating and shining objects I am the sun, and I am the king of men.

[1 *Airavata*—Indra's elephant.]

उच्चैःश्रवास्तुरंगाणां धातूनामस्मि काञ्चनम् ।
यमः संयमतां चाहं सर्पाणामस्मि वासुकिः ॥ १८ ॥

18. Among horses I am Uchchaisravas,[1] and among metals, gold. Of those that control I am Death, and of snakes I am Vasuki (their king).

[1 *Uchchaisravas*—Indra's steed.]

नागेन्द्राणामनन्तोऽहं मृगेन्द्रः श्रृङ्गिदंष्ट्रिणाम् ।
आश्रमाणामहं तुर्यो वर्णानां प्रथमोऽनघ ॥ १९ ॥

19. Among the great Nagas[1] I am Ananta, and to all beasts with horns or teeth I am the lion. Of the orders of life I am the fourth or monastic order, and of castes I am the first or Brahmana, O sinless one!

[1 *Nagas*—another class of snakes. Ananta is their king.]

तीर्थानां स्रोतसां गङ्गा समुद्रः सरसामहम् ।
आयुधानां धनुरहं त्रिपुरघ्नो धनुष्मताम् ॥ २० ॥

20. Of sacred torrents I am the Ganges, and of reservoirs I am the ocean. Of weapons I am the bow, and of wielders of the bow I am Shiva, the Destroyer of the Three Cities.[1]

[1 *Three Cities*—from which impregnable stronghold their owner, a demon, greatly molested the gods.]

धिष्ण्यानामस्म्यहं मेरुर्गहनानां हिमालयः ।
वनस्पतीनामश्वत्थ ओषधीनामहं यवः ॥ २१ ॥

21. I am Mt. Meru[1] among abodes, and the Himalayas among inaccessible places. Of trees I am the peepul tree, and of annuals I am barley.

[1 *Meru*—where Brahmâ and other great beings live.]

पुरोधसां वसिष्ठोऽहं ब्रह्मिष्ठाणां बृहस्पतिः ।
स्कन्दोऽहं सर्वसेनान्यामग्रण्यां भगवानजः ॥ २२ ॥

22. Of priests I am Vasistha,[1] and of the knowers of Brahman I am Brihaspati.[2] Of all generals I am Skanda,[3] and of pioneers[4] I am the Lord Brahmâ.

[1 *Vasistha*—the priest of Ramachandra's dynasty.
2 *Brihaspati*—the preceptor of the gods.
3 *Skanda*—Kartikeya, the commander-in-chief of the gods.
4 *Pioneers*—of righteous paths.]

यज्ञानां ब्रह्मयज्ञोऽहं व्रतानामविहिंसनम् ।
वाय्वग्न्यर्काम्बुवागात्मा शुचीनामप्यहं शुचिः ॥ २३ ॥

23. Of sacrifices[1] I am the study of the Vedas, and of vows, non-injury. Of purifying agencies I am the wind, fire, sun, water, speech[2] and Self, which are specially so.

[1 *Sacrifices*—There are five of them, *viz.*, those to the gods, Brahmanas, Pitris, men and lower animals. Of these the Lord gives the highest place to the second.
2 *Speech*—which ventilates the highest thoughts.]

योगानामात्मसंरोधो मन्त्रोऽस्मि विजिगीषताम् ।
आन्वीक्षिकी कौशलानां विकल्पः ख्यातिवादिनाम् ॥ २४ ॥

24. Of Yogas I am the perfect control of mind (Samadhi), and I am the policy of those who aspire after victory. Of all kinds of cleverness I am the discrimination between the Self and non-Self, and with regard to the different hypotheses[1] I am the faculty of doubt.[2]

[1 *Hypotheses*—put forward by different schools of philosophy as to the nature of the world.
2 *Doubt*—the never-ending puzzle whether the world is thus or thus.]

स्त्रीणां तु शतरूपाहं पुंसां स्वायंभुवो मनुः ।
नारायणो मुनीनां च कुमारो ब्रह्मचारिणाम् ॥ २५ ॥

25. I am Satarupa[1] among women, and Manu, the son of Brahmâ, among men. Of saints I am (the one called) Narayana, and of celibates I am Sanatkumara.[2]

[1 *Satarupa*—the wife of Manu. These were the first parents of mankind.
2 *Sanatkumara*—one of the four first-born sons of Brahmâ, who refused to marry and be dragged into the world.]

धर्माणामस्मि संन्यासः क्षेमाणामबहिर्मतिः ।
गुह्यानां सूनृतं मौनं मिथुनानामजस्त्वहम् ॥ २६ ॥

26. Of religions I am monasticism,[1] and of sources of well-being I am introspection. Of secrets I am sweet words[2] and silence, and of couples I am Brahmâ.[3]

[1 *Monasticism*—characterised by the declaration of fearlessness to all beings.
2 *Sweet words*—because they often hide the real object of the speaker.
3 *Brahmâ*—who out of his body created the first couple—half-man and half-woman—whom he next turned into Manu and Satarupa.]

संवत्सरोऽस्म्यनिमिषामृतूनां मधुमाधवौ ।
मासानां मार्गशीर्षोऽहं नक्षत्राणां तथाभिजित् ॥ २७ ॥

27. Of the watchful I am the year,[1] and of seasons I am the spring. Of months I am the Agrahayana,[2] and of stars I am Abhijit.[3]

[1 *Year*—rotating with unerring precision and slowly reducing everything.
2 *Agrahayana*—middle of November to middle of December.
3 *Abhijit*—the special name for the last quarter of Uttarasharha and the first quarter of Sravana.]

अहं युगानां च कृतं धीराणां देवलोऽसितः ।
द्वैपायनोऽस्मि व्यासानां कवीनां काव्य आत्मवान् ॥ २८ ॥

28. Of Yugas I am the Satya Yuga, and of the steady-minded I am Devala and Asita. Of the dividers of the Vedas I am Dwaipayana, and of the wise I am the self-contained Sukra.[1]

[1 *Sukra*—preceptor of the Asuras, who knew the art of reviving the dead.]

वासुदेवो भगवतां त्वं तु भागवतेष्वहम् ।
किंपुरुषाणां हनुमान्विद्याध्राणां सुदर्शनः ॥ २९ ॥

29. Of the Lords I am Vasudeva, and of devotees I am thyself. Of the Kimpurushas I am Hanuman, and of Vidyadharas, Sudarsana.

रत्नानां पद्मरागोऽस्मि पद्मकोशः सुपेशसाम् ।
कुशोऽस्मि दर्भजातीनां गव्यमाज्यं हविःष्वहम् ॥ ३० ॥

30. Of gems I am the sapphire, and of the beautiful I am the lotus-bud. Of species of grass I am the (sacred) Kusa, and of oblations I am the clarified butter of cow's milk.

व्यवसायिनामहं लक्ष्मीः कितवानां छलग्रहः ।
तितिक्षास्मि तितिक्षूणां सत्त्वं सत्त्ववतामहम् ॥ ३१ ॥

31. I am the fortune of the energetic, and the fraud of the deceitful. I am the fortitude of the painstaking, and the balance of mind of the steady.

ओजः सहो बलवतां कर्माहं विद्धि सात्वताम् ।
सात्वतां नवमूर्तीनामादिमूर्त्तिरहं परा ॥ ३२ ॥

32. Know that I am the energy and tenacity of the strong, and the devotional work of the devout. Of the nine forms worshipped by devotees,[1] I am the supreme first form, Vasudeva.

[1 *Devotees*—Vaishnava devotees.]

(To be continued.)

BIRTHDAY CELEBRATIONS OF SRI RAMAKRISHNA

BOMBAY.

The eighty-ninth birthday anniversary of Bhagavan Ramakrishna was celebrated with great eclat at the Ramakrishna Mission Ashrama, Santa Cruz, Bombay. A big pandal was erected in the compound of the Ashrama and was tastefully decorated. The morning programme included Bhajan, Pravachan by Sri Dada Maharaj of Satara and musical entertainments. There was a large gathering of the Bombay people, including many men of light and leading. The boys of the local Depressed Classes were sumptuously fed.

In the afternoon a public meeting was held at the Cowasji Jehangir Hall with Mr. Jhaveri, Chief Judge of the Small Cause Court, in the chair. Mr. K. Natarajan, Mr. J. K. Mehta and others spoke on the mission and greatness of Sri Ramakrishna. Swami Sharvananda, President, Sri Ramakrishna Math, Madras, also delivered a lecture on the life of the Prophet of Dakshineswar.

BENARES.

The anniversary was celebrated with due eclat at the Ramakrishna Advaita Ashrama, Luxa, Benares City. The Tithipuja was observed on the 7th March. Special Puja, Homa, Bhajan and feeding of devotees formed the main programme of the day. The public celebration took place on the 9th March. A number of Sadhus of the different monasteries in Benares were invited on the occasion. At 5 P.M., a meeting was held with Principal A. B. Dhruva of the Hindu University in the chair. Prof. P. K. Telang, who addressed in English, spoke of how, owing to the influence of Sri Ramakrishna and his followers, Vedanta has not been allowed to remain a mere theory, but has been made a practical religion expressing itself in various forms of service. Srimat Swami Suddha-

nanda next delivered a short lecture in Bengali, in the course of which he laid stress on the central theme of the life of Sri Ramakrishna,—the practical realisation of religion, and on the wonderful catholicity and purity that marked all his thoughts and actions. Mahamahopadhyaya Pandit Pramathanath Tarkabhushan in an admirable speech in Hindi said that Sri Ramakrishna was a prophet who had brought peace to innumerable men and women, and had harmonised the apparently discordant paths of Jnana, Karma and Bhakti. The president brought the proceedings to a close with his concluding remarks in English.

PATNA.

The birthday was celebrated with great enthusiasm and devotion under the auspices of the Ramakrishna Ashrama, Muradpur, Patna. The *tithi* was observed on the 7th and 8th March. Special Puja, Homa, Bhajan and Kirtan formed the main programme of these days.

The public celebration took place at the local Gait Public Library Theatre Hall which was tastefully decorated for the occasion. Till 11 A.M. the boys of the Boys' Association attached to the Ramakrishna Ashrama sang melodious Bhajans to the accompaniment of various musical instruments. The devotees assembled as well as some 400 poor Narayanas were next treated to a sumptuous feast. In the afternoon a public meeting was held with Srijut Mathuranath Sinha, Vakil, in the chair. Babus Lachmi Narayan and Santa Prasad delivered interesting speeches on the life and teachings of Sri Ramakrishna. Prof. Bejoy Gopal Banerjee of the local Training College next gave a brilliant address in English. Swami Jnaneswarananda of the Ramakrishna Ashrama also delivered an admirable lecture in Bengali. The president wound up the proceedings with a thoughtful speech in Bengali. The celebration came to a close with Bhajans sung till about 10 P.M.

KANKHAL.

The birthday was celebrated at the Ramakrishna Mission Sevashrama, Kankhal. The Tithipuja was performed on the 7th March, with special worship, Homa and other ceremonies. The public celebration came off on the 9th March. The Ashrama was artistically decorated. Sadhus and Mohants representing the important monasteries of the place were invited to take part in the celebration. A well-attended meeting was held in the Library Hall of the Ashrama under the presidency of Dandi Swami Narayana Tirtha. Brahmachari Brijmohan Swarup and Swami Khargananda addressed the congregation in Hindi on the "Sanatana Dharma." Swami Devananda read a paper in Hindi on the "Life and Teachings of Bhagavan Sri Ramakrishna." After the meeting was over, the Sadhus were sumptuously fed. There were special Aratrik and Bhajan at night.

MADRAS.

The birthday was celebrated with due eclat at the Ramakrishna Math, Mylapore, Madras. The *tithi* was observed on the 7th March with special Puja, Homa and feeding of devotees. The public celebration fell on the 9th March. The programme began with Bhajans in the morning. Nearly 4,000 poor Narayanas were sumptuously fed. There was a Harikatha on "Jayadeva Charitam" in the afternoon. This was followed by a well-attended public meeting with Mr. T. V. Seshagiri Iyer, retired High Court Judge, in the chair. Mr. N. Subrahmanya Iyer, B.A., gave an interesting address in Tamil on "Sri Ramakrishna and His Sayings." Dr. A. Lakshmanaswami Mudaliar, B.A., M.D., delivered an eloquent lecture in English on "The Message of Sri Ramakrishna." The meeting ended with the distribution of Prasad.

BANGALORE.

The anniversary was celebrated with great success at the Ramakrishna Ashrama, Bangalore City. The 7th

March was the day of the Tithipuja. The public celebration came off on the 9th March. As usual a number of Bhajan parties came to the Ashrama in processions carrying the portraits of Sri Ramakrishna through the main streets of the city. The members of these parties numbering over 300 were treated to a sumptuous lunch at about 12 noon. Then they all assembled at the spacious pandal of the Ashrama and sang Bhajans till 3 P.M. This was followed by a highly devotional Harikatha Kalakshepam on the "Life of Purandara Das." Mr. T. S. Venkannaiya, M.A., next spoke eloquently in Kannada on "Sri Ramakrishna, the Yuga Dharma Avatara." Prof. K. Devanathachar, M.A., delivered an interesting lecture in English on "Sri Ramakrishna and Sri Vaishnava Thought." The functions came to a close with Aratrik and distribution of Prasad.

NAGPUR.

The birthday was celebrated with great eclat on Sunday, the 9th March at the Ramakrishna Ashrama Grounds, Craddock Town, Nagpur. The Bengali Sankirtan Samity sang Kirtans early in the morning. Nearly six to seven hundred poor Narayanas were sumptuously fed with great care and attention.

A large and beautiful water-colour portrait of Sri Ramakrishna was exquisitely adorned with floral wreaths, and placed under a spacious Shamiana tastefully decorated with flags and festoons. A largely attended public meeting was held at 6-30 P.M. under the presidentship of the Hon'ble Sir G. M. Chitnavis, K.C.I.E. The audience consisted of people of all shades of opinion, including many of the men of light and leading of the place. Special arrangements were also made for ladies, a good number of whom attended the celebration with great enthusiasm.

After the president's introductory remarks, Mr. K. N. Dave, Sub-Judge, read a thoughtful paper in English on "Sri Ramakrishna and Universal Brotherhood." Pandit Narayan Dat Sharma, Editor, "Bijoy", next delivered an

impressive speech in Hindi. The meeting was brought to a close with a vote of thanks to the chair at 8-30 P.M.

TOTAPALLI HILLS (Godavary Dt.)

The birthday was observed on the 7th March at Sri Shanti Ashrama with prayer, meditation and Bhajan. A free school was opened on this day in memory of Sri Ramakrishna Deva. It is meant for the poor boys and girls of the surrounding villages, who were fed on the occasion.

KUALA LUMPUR (F. M. S.)

The birthday was celebrated with great enthusiasm and devotion at the Vivekananda Ashrama, Kuala Lumpur on the 9th March last. The whole Ashrama was tastefully decorated with flowers and evergreens, flags and festoons.

Bhajan parties arrived at the Ashrama at 8-30 A.M. from different parts of the city. A large number of poor Narayanas—Indians, Chinese and Malayas—were given a sumptuous feast. About 400 cloths were distributed among the needy. Mr. T. R. Subramania Iyer gave a Harikatha Kalakshepam from 4-30 to 6-30 P.M. The public meeting commenced at 7 P.M., with Mr. S. Veerasamy, Bar-at-Law, in the chair. Mr. K. Ramasamy spoke in Tamil, and Mr. V. Nallasekharam in English on the life and teachings of Sri Ramakrishna. The meeting came to a close with a vote of thanks to the president and lecturers.

JORHAT (Assam).

The birthday was celebrated on the 9th March under the auspices of the Ramakrishna Seva Samiti which has been recently started at Jorhat, Assam. About 200 indigent people were fed on the occasion. At 6-30 P.M. a meeting was held at the Training School under the presidency of Rai Sahib Durgadhar Barkataki, retired Inspector of Schools. Two prizes were awarded to two school

boys for the best essays on the life and teachings of Sri Ramakrishna. A small Pamphlet containing a short sketch and some sayings of Sri Ramakrishna in Assamese was freely distributed among the audience.

OOTACAMUND.

The birthdays of Sri Ramakrishna and Swami Vivekananda were observed on the 9th March at the Ramakrishna Hermitage and Mandiram, Kandal, Ootacamund. Special Puja was offered in the morning. A number of Bhajan parties came from among the different sections of the local Badagas, a hill tribe. Between 1 and 3 P.M. the Bhaktas partook of the Prasad in big batches consisting of men, women and children. A public meeting was held at 4 P.M., Mr. Ramakrishna Iyer of the Government High School occupying the chair. Mr. K. C. Varadarajulu Chettiar, Swami Seetharam and two Badaga boys addressed the audience. There was also a Harikatha Kalakshepam by Brahmasri Seshagiri Rao. The celebration came to a close with Aratrik and distribution of Prasad.

OTHER PLACES.

The birthday was also observed at the Ramakrishna Ashrama, Panchkhanda, Dt. Sylhet ; Sree Kannabhiram Bhajana Sabha, Triplicane, Madras ; Vivekananda Society, Jamshedpur ; Sri Ramakrishna Sevashrama, Bharukati-Narayanpur, Dt. Barisal ; Sree Ramakrishna Bhakta-Jana Sabha, Kottayam, Travancore ; Sri Ramakrishna Ashramas, Mymensingh, Dinajpur, Dacca, Travancore, Lucknow and various other places too numerous to mention.

NEWS AND NOTES.

The Ramkrishna Mission Relief Works.

We have received the following appeal from the Secretary of the Ramkrishna Mission for publication. We hope, it will meet with ready and proper response from our large-hearted countryment :—

We have already informed the public that centres have been opened at Lahore in the plague affected area and at Birbhum and Gauhaty for the fire relief. The following are the reports from different centres.

The Punjab Plague Relief.

The Lahore Municipality has opened a temporary hospital. Segregation camp has been established at the Minto Park where temporary accommodations are given free of rent to persons who are afraid of living in the town and specially to those who have lost their relatives. Vaccination depots have been opened and cases of infections are reported here. The Municipality is trying to combat the disease by disinfecting the houses and burning out the old clothes in the infected ones. The mortality among the poor is very great, they can neither arrange for treatment nor send the victims to the hospitals. In a majority of the cases the victims are left to their fate and dead bodies are left uncremated. Among the Mussulmans the attack is more virulent as they do not believe in leaving the victims to their fate but take the dead bodies to the burial place in a procession which only helps the spread of the infection in a more dangerous proportion. The poor people cannot come forward to co-operate with the Municipality as in case of a break out the old clothes of the people of the affected house are burnt down and they are too poor to afford it.

We have sent ten workers up till now to organise the relief work. Our work will be based on the following lines :

(a) Distribution of new sets of clothings in the affected houses.

(b) Nursing the diseased persons.

(c) Rendering pecuniary help to the sufferers and thus attempting to relieve unemployment.

(d) Distributing proper diet to the sick.

Birbhum Fire Relief.

About 200 families in the village of Fatepur and 500 in Valian have been rendered homeless by a disastrous fire. The fire broke out on eight consecutive evenings though the real cause is unknown. To add to their misery, a great storm has passed over these villages after the fire has subsided rendering a great number of huts, saved from fire, roofless.

Gauhati Fire Relief.

Our workers have reached there and a detailed report has not been received yet.

We appeal to our generous countrymen to come forward with their liberal help for our distressed brethren in the afflicted areas mentioned above. Contributions, however small, will be received with thanks at any of the following addresses and may be designated for any of the funds for which they are intended.

1. President, Ramkrishna Mission,
   Belur P.O., Dt. Howrah.

2. Secretary, Ramkrishna Mission,
   1, Mukherji Lane, Baghbazar, Calcutta.

(Sd). SARADANANDA.

Secretary, Ramkrishna Mission.

How to end War?

The horrors and devastations of the Great War have created in the minds of mankind in general an earnest hankering for permanent peace. To attain this object it is absolutely necessary to outlaw war. But in spite of loud protestations of high motives and international justice, there still exist great rivalry and suspicion among the powers, particularly among those that dominate the world to-day. Still there are signs of feverish arming and fresh attempts at developing the horrible engines of destruction. The destinies of nations are held in the hands of diplomats and politicians of the type that brought about the great catastrophe of 1914. In the first of his famous "fourteen points," President Wilson wanted that "diplomacy shall proceed always frankly and in the public view." But it is moving as before in the old crooked and secret ways. The so-called League of Nations is still a distrusted alliance of dominant powers, although propagandists are anxious to prove the contrary. But in spite of this deplorable state of affairs the talk of putting an end to war and attaining lasting peace is in the air, probably more than ever.

Dr. J. T. Sunderland suggests "a plan to abolish war and secure world-peace" in the *Modern Review* for February. He wants to outlaw war; establish a World Court; codify a Law of Nations on the basis of the criminality of war; and secure an agreement of all nations to disarm down to police status. He wants the United States of America to take the initiative in calling a World Conference, and also definitely to promise to disarm herself as a pledge of her sincerity and earnestness.

The outlawing of war is the first and foremost object of the plan. Says Dr. Sunderland:—"If nations violate no law in fighting, why should they not fight if they feel like it? If they are within their legal rights when they attack one another, who may presume to object? When war shall have been declared illegal by the joint action of the nations; when it shall have been made a crime;

then, but not before, we shall be on the right road ; then, the necessarily first step and the longest single one will have been taken toward its abolition ; because then we shall have summoned to confront and oppose it, the two most powerful of all existing moral forces, namely, Law—the law of the whole world—and general public opinion—the public opinion of the whole world."

It is the moral compulsion of the world's public opinion that can abolish war, and "on this, and this alone, must all efforts, all movements, and all plans to secure world-peace be based, if they are permanently to succeed." Universal education on healthy lines must bring about a change in the hearts of men. It must awaken in them a sincere feeling of human solidarity and brotherhood, and an unmixed hatred for all forms of militarism and aggression.

THE HINDU SYSTEM OF MEDICINE AND SURGERY.

"It is to the Hindus," says Dr. Wise, "we owe the first system of medicine." From very ancient times India has been famous as the home of medicine and aromatic herbs. The ancient Greeks were highly impressed by the Indian system of medical science. In the works of Hippocrates, called the "father of medicine", there are distinct traces of the influence of the Indian pharmacopœia. The ancient Hindus excelled not only in the use of medicinal herbs but also in that of metallic drugs. As Dr. Royle says in his 'Antiquity of Hindu Medicine', "Though the ancient Greeks and Romans used many metallic substances as external applications, it is generally supposed that the Arabs were the first to prescribe them internally. But in the works of Charak and Susruta, to which, as has been proved, the earliest of the Arabs had access, we find numerous metallic substances directed to be given internally." Our ignorance of the glorious days of Hindu medicine is stupendous. There is therefore no wonder that most of us know little of the Hindu physicians who lived in the camps of Alexander the

Great, and cured diseases which even the Greek medical men could not heal, or again, of the two Hindu physicians known in the Arabic records as Manka and Saleh who adorned the court of the famous king Haroun-al-Rashid reigning in Arabia in the eighth century A.D.

The Hindus were highly advanced, considering the knowledge of the contemporary nations, in surgery also, as Dr. Royle pointed out long ago. For we find "among the operations of those ancient surgeons those of lithotomy and the extraction of the fœtus ex utero; and that no less than 127 surgical instruments are described in their works." The valuable researches of Mahamahopadhyaya Kaviraj Gananath Sen, M.A., L.M.S. also clearly prove that the ancient Hindus were highly conversant with the use of surgical instruments, and that they could make these instruments beautiful, polished and sharp enough "to divide a hair longitudinally." Said the Mahamahopadhyaya in a recent lecture in Madras—"If you turn over the chapters of Sushruta and Bagbhatta and such other works on Surgical Instrumentology, you will be astonished that the descriptions of the instruments are so accurate and exact that there is no mistaking the fact that the ancients had invented them. . . . Our ancient surgeons had developed a fine system of instrumentology. They divided the instruments into non-cutting and cutting ones. The former were divided into six groups, each group consisting of numerous kinds of instruments named according to the mechanical principles on which they were applied. The cutting instruments were equally many and varied. Besides these, there were needles, splint instruments for operation, tapping and so on. Various operations also —major and minor—have been described in the ancient works. . . . There have been great developments in surgery of late. But we must not forget that we were not babes in surgery, and that our forefathers knew a great deal when others were still utterly ignorant."

During the days of the glory of Ayurveda our ancestors freely borrowed certain things from the Arabs,

Egyptians and others, and assimilated these into their system of medicine and surgery. Modern doctors of the Hindu system should follow in this respect in the footsteps of their forefathers, and never forget that "contact with the West and application of scientific methods to our present day Ayurveda would certainly enhance its value and raise its status in the eyes of the whole world." We must learn to assimilate what is best in the Western system of medicine and surgery, modifying and adapting it to our requirements, and at the same time keeping intact the individuality of Ayurveda.

THE OPENING OF THE RAMAKRISHNA ASHRAMA, TRIVANDRUM.

The dedication ceremony of the newly constructed Ramakrishna Ashrama at Nattayam, Trivandrum, was performed with special Puja, Homa and other rites by Srimat Swami Nirmalananda on Friday, the 7th March,—the *tithi* of Sri Ramakrishna's nativity. A number of devotees came even from distant parts of Travancore and Malabar to take part in the functions. The Ashrama is a magnificent granite structure situated on a retired hill-top commanding an inspiring landscape, and is about four miles from Trivandrum—the capital of the Travancore State. It has been established through the untiring missionary zeal of Swami Nirmalananda, who by his lectures, classes and conversations, and above all by his personal influence has succeeded in sustaining and developing the work first begun by Swami Vivekananda and Swami Ramakrishnananda.

The Ashrama was publicly opened on Sunday, the 16th March in the presence of a large gathering consisting of many men of light and leading of the place. At about 8 A.M. the photo of Sri Ramakrishna was taken in procession along the main road to the hill-top on a big, beautifully caparisoned elephant. After the morning Puja was over, Prasad was distributed among the devotees assembled. This was followed by Bhajans which animated the atmosphere with a spirit of devotion. At noon about

a thousand people were given a sumptuous feast. High caste Hindus sat side by side with the members of the so-called Depressed Classes, and partook of the Prasad as members of one great family.

A largely attended public meeting was held in the afternoon under the presidency of Swami Nirmalananda. Mr. Kunji Rama Pathiar and Swami Niranjanananda delivered thoughtful lectures suited to the occasion. This was followed by a stirring address from the president. The meeting came to a close at 7 P.M. with Puja and distribution of Prasad.

SWAMI NIKHILANANDA'S TOUR.

The reader is aware of Swami Nikhilananda's tour in Rajputana and of his cordial reception by H. H. the Maharaja of Alwar. From Alwar the Swami proceeded to Jaipur, where he stayed for over a fortnight with a friend and also delivered a lecture on Sri Ramakrishna at the Maharaja's college, in which the elite of the town was present. The Swami met with sympathy and co-operation from different sections of the people here. We are glad to announce that the Jaipur State has been pleased to sanction a donation of Rs. 1000 for our Hindi work, for which the President Advaita Ashrama, feels deeply grateful. Visiting Sambhar Lake, the Swami next proceeded to Jodhpur, where he was received as a State guest. He had the pleasure of an interview with His Highness the Maharaja, who also has been pleased to sanction a sum of Rs. 1000 as donation to the Advaita Ashrama for which the President of the Ashrama is much indebted to His Highness. Swami Nikhilananda has passed through Ajmere to Baroda, where, too, he has been kindly received as a State guest. The Maharaj Kumar of Shahpur has also been very kind to the Swami and was much interested in his work. The Swami intends to visit Bombay and some places in Kathiawar, where, too, we are confident, he will meet with friends and be of some service to the interested public.

Swami Vivekananda's Birthday Celebration in San Francisco.

The sixty-second birthday anniversary of Swami Vivekananda was celebrated at the Hindu Temple, San Francisco, U. S. A., on the 3rd February last. Elaborate were the floral decorations about the pictures of Sri Ramakrishna and the Holy Mother, while a basket filled with the choicest blossoms was placed before Swami Vivekananda's picture. At the morning service Swami Prakashananda spoke on "Swami Vivekananda's contribution to World Civilisation." Among other things, he said that Swamiji's work was not limited to a city or a country, but it was for the whole of humanity. His love was as broad and universal as his teachings. He saw God in all, and the poor and the down-trodden were the special objects of his worship. He even used to say that he would willingly go to the depths of hell if he could help one soul Godward.

At 8 in the evening, Swami Prabhavananda lectured on "Swami Vivekananda's Message of a Universal Religion." He dwelt on the early life of the Swami, and on his great earnestness in the search for God, even from his boyhood. At the feet of his Guru, Sri Ramakrishna, the Swami learnt that religion was realisation, and that all sects and creeds were but different paths leading to the one Goal. And the religion which he preached was so universal that it had room for all.

At both the services appropriate music was played on the Temple organ. Songs especially selected for the occasion were also sung. These were translations of the Bengali songs—the favourite ones which Swamiji used to sing at the feet of his Master: Such as—"Thou art the pole-star of my life," "All that is, Thou art," "Thou hast blest me with Thy vision," "What comfort can there be."

The auditorium was crowded to the utmost capacity, extra seats having been provided for the occasion.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—SWAMI VIVEKANANDA.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

16th July, 1920.

The Swami:—When I was dining to-day it at once struck me that bread won't agree with me, but I ate it on nevertheless. Just see the fun of it! We know that a certain course of action is wrong, but we do it all the same. Such is the magic spell of the Divine Mother! Again, a certain action appeals to us in the course of performing it. Haven't you heard that story—"It tastes nice as I eat it"? A son who is returned home from service has sat down to take his food. The old mother has cooked things for him, rather timidly. The son says, "Oh, Mother, what's this that you have cooked? It is simply horrible!" At this moment his wife comes out

and says, "What do you mean? Well, it's all *my* cooking!" "Indeed!" exclaims the startled young man. Then after a while he says, "Ah, it tastes nice as I eat it!" (*Laughter.*)

Nothing really is of any use in the world—people only go madly hither and thither in search of things in the fond hope of getting them.

There lived a courtesan in the kingdom of Janaka. One night she—poor woman—was waiting in suspense for someone to come and pay her a visit. When it was about two o'clock and no one turned up, she gave up the expectation. She said to herself, "There is no other more unfortunate woman in this whole kingdom than myself. Alas, what tortures have I suffered, deluded by hope! Enough! Let me now go and retire." Saying this she slept. An Avadhuta (itinerant monk) was near. He saw all this and said apostrophising the woman, "You have given up all hope and are happily asleep. I bow to you. You are my teacher." Saying this he went away.

Michael Madhusudan (the Bengali poet), has written some beautiful lines on Expectation: "When, O intoxicated mind, shall the day dawn in this garden of life?" and so on.

I saw in the papers that Sir James Meston found himself in a pretty fix. He says, "Such a great storm (the Mahomedan conquest) blew over the Hindu society, but how could it retain its individuality in the teeth of it by absorbing all? Whence could such vitality come? The Mahomedans preached proselytism at the point of the sword, but still they could do nothing to injure it!"

Our relations are with Brahman. It is therefore quite in the fitness of things that we should possess vitality. Sir James says, "The Hindus will adapt themselves well to the democratic form of government, too." The authorities perhaps thought that when the Hindu Society was given a democratic government, it would lose much of its consistency. But it was not to be.

Someone from among the audience said, "They say that though they have failed to make us actual converts to Christianity on a large scale, yet they have succeeded in christianising our ideas as a whole."

The Swami: The race idea is becoming so prominent that some day they may even eschew Christ as an Asiatic! They have now got their philosophy of the Superman—like the Kaiser, for instance. Well, you have seen what a state of things a Superman could bring about!

I have received a letter from —— Babu. He wrote to me when his son died. From his letter I could clearly see what the Gita meant by "that grief which shatters the senses." He is reading the Tantras now. The Tantras are practical, while the Upanishads are theoretical. In many respects the Tantras go ahead of the Upanishads. For instance, you have the Upasana (meditation or worship) in the Tantras, which is very grand. Show me the man who has not recognised Sakti (the Lord's Power). Sri Ramakrishna used to say, "Even the Incarnations worshipped Sakti and then, with Her grace, they preached religion."

Sankara, too, was a great believer in Sakti. He has written numerous hymns on Her. You know that story, I suppose. One day Sankara was returning from his

bath in the Ganges. He had not much faith in Sakti then. Sakti lay down on his way in the form of an old woman, and when Sankara came, she told him about her miseries. Sankara touched her. But immediately all his power vanished. He then understood that this was Sakti, and began to sing Her praises in a hymn. That was the origin of the *Ananda Lahari*. Pleasing Sakti with that hymn, he got back his power.

The *Mahimna Stotra* is the best of all hymns. I used to read it daily while I was at Kankhal. I also read Madhusudan's commentary on it. There was a Gandharva called Pushpadanta who, treading on some flowers that had been offered to Shiva, lost his power of going through the air. Then he chanted those verses and got back his power. It is a grand hymn.

OCCASIONAL NOTES.

"First of all our young men should be strong; religion will come afterwards. Be strong, my young friends. That is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. * * * You will understand the Gita better with your biceps, your muscles, a little stronger."—Thus did the great Swami Vivekananda appeal to our young men to pay proper attention to their physical culture. Really the time has come when we should take up this question more seriously than before. It is not at all an exaggeration that we are going down every day as regards manhood. This degeneration, if not remedied in time, will bring utter ruin to the nation. It is already threaten-

ing the vitality of our national life. If we take into consideration the general health of our people, we shall see that the majority are bodily weak and debilitated. Diseases like dyspepsia, short-sightedness, nervous break-down, tuberculosis, diabetes and so on, that were once rare, are now becoming more common and frequent. A comparative estimate of the general health of all nations will reveal that we are almost the poorest in point of stature, physical constitution and longevity. Even in the very prime of life an average Indian has a pale, cloudy face and lack-lustre eyes. He has the look of a prematurely old man and leads generally a sickly and unhappy life. Of course, there are cases of giant athletes who can stand as equals to the world's strongest men, and of whom India can justly be proud. But they are exceptions and few and far between.

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The body, the vehicle of the soul and the instrument for the realisation of the Eternal Verity, was never so neglected in India as in modern times. Its culture was considered by the ancient sages as of primary importance for the fuller growth and evolution of man. The old maxim,—शरीरमाद्यं खलु धर्मसाधनम्,—"Attention to the body is the first requisite for the practice of Dharma," proves this fact beyond doubt. The Gurukul system of those days used to enjoin a hard and rigid discipline on all students in order to mould them into a generation of graceful, healthy and robust citizens who could afterwards take upon themselves the duties and responsibilities of the householder's life, and perpetuate the race by begetting healthy children. Physical prowess

and military skill were ever encouraged and developed systematically through training as much as intellectual and spiritual achievements.

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But with the change of time and circumstances we neglected the culture of our body, and consequently we stand to-day physically weak and degenerated. As the body and the mind always go together, this deterioration has told heavily upon the mentality of the nation. The sturdier virtues that go to make military heroes are becoming rarer nowadays. And we are getting timid and effeminate as well as unfit for the struggle for existence that is growing keener and keener every day. To our shame and disgrace it must be said that at times we cannot even protect our life, property and honour as we should, and fall easy victims to the molestations of notorious people. Instances without number may be cited to show how we suffer insults and humiliations from different quarters simply on the score of our bad physique and weak mind.

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Our present educational system, which gives very little scope for the practice of Brahmacharya and the culture of the limbs, is largely responsible for this degeneration. It is the unanimous opinion of all doctors and physiologists that chastity, external and internal, is the first condition of health and vigour. Rightly does Patanjali declare— ब्रह्मचर्य्यप्रतिष्ठायां वीर्य्यलाभः—"Continence rightly practised leads to strength." It develops the muscles, invigorates the tissues and helps the formation of the finest brain. And thus it is the *sine qua non* of a successful

intellectual and spiritual life. The ancient Gurukul system has long become extinct, and the students of our modern schools and colleges are mostly left to themselves during the most critical period of adolescence. Neither the parents nor the teachers have time or inclination to see what their young hopefuls do and read. Naturally exposed to the temptations of bad company and profane literature, it is no wonder that many show a tendency to go astray and spoil their career even at an early age.

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Again, in schools and colleges, or at home, our boys do not get sufficient encouragement for physical exercise that is so very essential for the preservation of health. All work and no play makes Jack a dull boy—goes the proverb. This is too true in the case of Indian students generally. They would rather spill their life-blood drop by drop for obtaining university degrees and diplomas by undergoing any amount of intellectual strain than spend some time daily for sports and games. The result is that they keep indifferent health and lose their vitality even while quite young. And when they take to some profession they cannot prosper, and have to lead a miserable existence all through life. During the early days of the present national movement it was a pleasure to see in our young men a marked enthusiasm for physical culture. Almost every place, specially in the province of Bengal, could then boast of a Samity or association turning out boys expert in wrestling, boxing and similar manly sports and games, indigenous and foreign. This not only improved the health and vitality of the boys but served

as a stimulus to acts of self-sacrifice and service. But unfortunately this enthusiasm is now on the wane.

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The remedy is to reform our existing educational system on the model of what we had in ancient times. It means that the ideals of Brahmacharya and of plain living and high thinking should be revived and inoculated into our educational institutions. As a preliminary step towards it, residential schools and colleges manned with able teachers and professors who will combine in their life all that is noble and great, should be started in healthy places far away from the temptation, and dust and din of the city life. There the students will grow up under the direct care and attention of teachers who will impress upon their tender minds the ideas of self-culture grounded in chastity. There they will have greater opportunities for play and pastime, which will give them an additional zest for their studies. Above all, there they will have more scope for moving freely in a pure, salubrious atmosphere and for living under the ennobling influence of Nature, which is so needful for an all-round growth. It is a hopeful sign of the times that our countrymen are seriously thinking of a thorough over-hauling of the present educational machinery which is un-satisfactory in every respect. There have already been started some ideal educational enterprises doing sound work for the making of a healthy generation of young men.

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The pernicious custom of early marriage can also be held answerable to some extent for the physical degenera-

tion of the nation. In direct violation of the spirit of the Shastras, Indian parents give their sons and daughters away in marriage before they are quite mature, and become thus the indirect cause of much social misery. Many boys who get married early, beget children early and become embarrassed with big dependent families and the cares and anxieties involved in maintaining them even during their very student career. It is quite natural that placed in such a predicament they cannot devote their attention wholly to their studies. And when somehow or other they come out of the portals of the university, they find themselves stranded in poverty and misery and in ruined health and spirits. Similarly, the girls married early become mothers when they are physically unfit for it and are quite ignorant as to how to rear up children. In the first place, the children thus brought into existence become weak and sickly, and in the second place, they do not get the necessary care and nourishment from their mothers. Fortunately for the country, this evil custom of early marriage is being discountenanced by our educated people and is slowly dying out.

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Finally, the grinding poverty under which both the middle classes and the masses are groaning, does not allow them to have sufficient nutrition so necessary for the up-keep of health. The economic condition of the country must therefore be improved in order to conserve and strengthen the manhood of the nation. We should see that there are sufficient openings for our young men other than the government service and the legal profession which are already overcrowded. God helps those who help them-

selves. We should build our destinies on our own individual efforts, and the grace of the Lord will be on us. Instead of going for service that so often implies dependence and humiliation, let us give up the false notion of dignity and take to such profitable callings as agriculture and industry. This will not only solve our economic problem, but, involving as it does much manual labour will also preserve our health and cheerfulness.

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That the necessity of physical strength and vigour is urgent for the regeneration of the nation is admitted on all hands. At this psychological moment of national awakening, India badly needs the services of a generation that possesses muscles of iron and nerves of steel and is ready to bear the cross of the country from day to day with infinite patience and devotion. Our national self-realisation which we are struggling for will be impossible so long as we remain a nation of weaklings and cowards. Let us listen to what the Upanishads say, नायमात्मा बलहीनेन लभ्यः, "The Atman cannot be realised by the weak," and gird up our loins to improve the health and vitality of the nation.

SRI RAMAKRISHNA AND NARENDRANATH.

[*Adapted from Swami Saradananda's Lila-Prasanga.*]

Narendra Nath began to pass his days happily at the feet of the Master. By his silent influence Sri Ramakrishna gradually captured his heart. He was a past-master in the art of imparting spiritual knowledge to his disciples. At a glance he would know what particular

course would suit a particular devotee and set himself to mould his character accordingly. Like the master athlete before the novitiates, he would proceed with great caution and restraint, now owning defeat at their hands to strengthen their spirit of self-reliance, now putting forth wonderful energy to overpower them in the struggle. Seeing in all the repository of infinite strength that only required proper guidance to manifest itself, he would look upon a pigmy as a giant. By intuition he knew that a glorious future awaited his disciples, though they were hardly conscious of it at the time. Holding that bright picture before their eyes, he would encourage them to stick to their path and warn them against dangers. He kept himself minutely informed about their activities and always exerted his beneficent influence in regulating their youthful impetuosity. And all this was done silently and unobtrusively. Again and again he would ask his disciples to test his own realisations. To Narendra he once said, "Test me as the money-changers do their coins. Your path is not to accept me until you have tested me thoroughly." One day when the Master was absent in Calcutta, Narendra came to Dakshineswar. There was no one in his room. A desire arose in his mind to test the Master's renunciation of wealth. He took out a rupee from his pocket and secreted it under his bed. He then went to the Panchavati for meditation. After a while Sri Ramakrishna returned. He proceeded to the bed, and as soon as he touched it he started back in great pain. Wondering he was looking round. In the meantime Narendra had come to the room. He watched the Master's plight silently. An attendant hastened to examine the bed, which disclosed the presence of a rupee. "A rupee! How could it get in there!" exclaimed the attendant. The Master was also surprised. Narendra silently walked out of the room. The Master came to know all about it and was glad that Narendra had tested him.

In the earlier part of 1884 a catastrophe happened in the life of Narendra Nath. His father, who was the earn-

ing member of the family, suddenly died of heart disease. He had spent more than he had earned and at his death the family was faced with dire poverty. The creditors were knocking at the door. Narendra's relatives, who were so indebted to his father, turned his enemies and tried to oust the family from their ancestral home. Narendra must feed six or seven mouths. So he was out for a job, but everywhere he was met with a blank refusal. Three or four months passed in this way. It was the darkest period of his life. The following is his own description of these dreadful days:

"Even before the period of mourning was over I had to knock about in search of a job. Starving and bare-footed, I wandered from office to office under the scorching noon-day sun with an application in hand, one or two intimate friends accompanying me sometimes. But everywhere the door was slammed in my face. This first contact with the reality of the world convinced me that unselfish sympathy was a rarity—there was no place in it for the weak, the poor and the destitute. Those who only a few days ago would have been proud to help me, now turned their face against me, though they had enough means at their disposal. Seeing all this, sometimes the world seemed to me to be the handiwork of a devil. One day I was particularly tired of walking in the sun, and had some blisters on my soles. I sat down in the shade of the Monument in the Maidan. A few friends of mine happened to be there; one of them sang a song about the abounding grace of God, perhaps to comfort me. It was like a blow on my head. I remembered the helpless condition of my mother and brothers, and exclaimed in bitter anguish and despondency. 'Will you stop that song? Such imaginations may be pleasing to those who are born with a silver spoon in their mouth and have no starving relatives at home. Yes, there was a time when I too thought like that. But to-day before the hard facts of life, it sounds like a grim mockery.'

"My friend must have been wounded. How could he fathom the dire misery that forced these words out of

my lips? Sometimes when I found that there was not enough provision for the family and my hand was empty, I would go out, telling my mother that I had an invitation, and would remain practically without food. Out of self-respect I could not disclose the fact to others. My rich friends sometimes requested me to come to their homes or gardens and sing songs, with which I had to comply. But I always kept my woes to myself. Nor were they inquisitive except one or two. Only one got information about my real state and put me under a deep debt of gratitude by sending my mother anonymous donations.

"Some of my old friends, who earned a livelihood by unfair means, asked me to join their company. Only one or two, who had learnt by bitter experience, sympathised with me.

"In spite of all these troubles, however. I never lost my faith in the graciousness of God. Every morning I left the bed taking His name and reflecting on Him and went out in the hope of getting a livelihood. One day my mother overheard me and said, 'Hush, you fool, you are crying yourself hoarse for God from your childhood. And what has He done for you?' I was stung to the quick. Does God really exist, I thought, and if so, does He really hear the fervent prayer of man? Then why is there no response to my passionate appeals? Why is there so much woe in His benign kingdom? Pundit Iswar Chandra Vidyasagar's words—'If God is good and gracious, why then do millions of people fall into the jaws of death for a few morsels of food, during famine?' —rang in my ears with bitter irony. I was exceedingly cross with God. It was a fit moment for doubt also to enter into my heart.

"It was ever against my nature to do anything privately. On the contrary it was a habit with me since boyhood not to hide my thoughts even from others, through fear or any other reason. So it was quite natural for me now to proceed to prove before the world that God was a myth, or even if He existed, there was no need to call upon Him, as it was fruitless. Soon the report gained

currency that I was an atheist and did not scruple to do whatever I pleased.

"A garbled report of the matter soon reached the ears of the Master and his devotees in Calcutta. Some of these came to me to have a first hand knowledge of the situation and hinted to me that they believed in some part of the rumour at least. A sense of wounded pride filled my heart to reflect that they could think me so low. In an exasperated mood I gave them plainly to understand that it was cowardice to believe in God through fear of hell, and argued with them about the non-existence of God, quoting several western philosophers in support. The result was that they took leave with the conviction that I was hopelessly gone,—which made me glad. I thought that perhaps Sri Ramakrishna also would believe their version. The thought again raised my indignation to the boiling point. 'Never mind,' I said to myself, 'if the good or bad opinion of a man rests upon such flimsy foundations, well, I don't care for it.' But I was amazed to hear later on that the Master had received the report coldly, without expressing his opinion one way or the other. But when one of the favourite disciples, Bhavanath, told him about it amidst tears,—'Sir, I could not even dream that Narendra would go so low,'—he grew furious and said, 'Hush, you fool! Mother has told me that it can never be so. I won't be able to look upon your faces if you again tell me like that.'

"But notwithstanding these forced atheistic views, the vivid memory of divine visions I had experienced ever since my boyhood and especially after my contact with Sri Ramakrishna, would lead me to think that God must exist and that there must be some way to realise Him. Otherwise life would be meaningless. In the teeth of all troubles and tribulations I must find out that way. Thus days passed on, and the mind continued to waver between doubt and certainty, making the chance of attaining peace as remote as anything. Pecuniary wants also remained just the same.

"The summer was spent and the rains set in. The

search for a job still haunted me. One evening after a whole day's fast and exposure to rain I was returning home with tired limbs and a jaded mind, when I was overpowered by exhaustion and unable to move a step forward, sank down on the outer plinth of the nearest house, like a lump of dead matter. I can't say whether I was insensible for a time. Various thoughts crowded into my mind and I was too weak to drive them off and fix my attention on a particular idea. Suddenly I felt as if by some divine power the coverings of my soul were removed one after another. All my former doubts regarding the juxtaposition of divine justice and mercy and the existence of misery in the creation of a Blissful Providence, were solved immediately. By a deep introspection I found the meaning of it all and was glad. As I proceeded homeward I found there was no more fatigue in my body, and the mind was refreshed with infinite strength and peace. The night was well-nigh spent.

"Henceforth I was perfectly deaf to the praise and blame of worldly people. I was convinced that I was not born like humdrum people to earn money and maintain my family, much less to strive for sense-pleasures. I began secretly to prepare myself for renouncing the world like my grandfather. I fixed a day for the purpose and was glad to hear that the Master was to come to Calcutta that very day. 'It is lucky,' I thought, 'I shall leave the world touching the holy feet of my Guru.' As soon as I met the Master, he pressed me hard to spend that night with him at Dakshineswar. I put forth various pleas but to no purpose. I had to accompany him. There was not much talk in the carriage. Reaching Dakshineswar I was seated for some time in his room along with others, when he got into a trance. Presently he drew near me and touching me with great tenderness began to sing a song, with tears moistening his eyes.

"I had repressed my feelings so long, but now they overflowed in the shape of tears. The meaning of the song was too apparent. He had come to know about my intentions. The audience marvelled at this exchange

of feelings between us. When the Master regained his normal mood, some of them asked him the reason of it, to which he replied with a smile, 'Oh, it was something between him and me.' Then at night he dismissed others and calling me to his side said, 'I know you have come for Mother's work, and won't be able to remain in the world. But for my sake, be in it as long as I live.' Saying this he burst into tears again. Next day with his permission I returned home. A thousand thoughts about the family again assailed me. I began to knock about again for a living. By working in an attorney's office and translating a few books, I got just enough means to live from hand to mouth, but got no permanent job, and there was no fixed income to maintain my mother and brothers decently.

"One day the idea struck me that God listened to Sri Ramakrishna's prayers. So I would ask him to pray to the Lord for the removal of my pecuniary wants—a favour which he could never deny to me. I hurried to Dakshineswar and insisted on his making the appeal on behalf of my starving family. He said, 'My boy, I can't make such prayers. But why don't you go and ask the Mother yourself? All your sufferings are due to your disregard of Her.' I said, 'I do not know the Mother, you speak on my behalf. You must.' Tenderly he replied, 'My dear boy, I have already done so again and again. But you do not accept Her and so She does not grant my prayer. All right, it is Tuesday—go to the Kali temple to-night, prostrate yourself before the Mother and ask any boon you like. It will be granted. Take my word for it. She is Knowledge Absolute, and is the Inscrutable Power of Brahman, and by Her mere will She has given birth to this world. Everything is in Her power to give.' I believed every word of it and eagerly waited for the night. About 9 o'clock the Master commanded me to go to the temple. As I went I was filled with a divine intoxication. My feet reeled. My heart was leaping with the prospective joy of beholding the Living Goddess and hearing Her words. I was full of the idea.

Reaching the temple, as I cast my eyes upon the image, I actually found that the Divine Mother was living—was conscious, She—the perennial fountain of Divine Love and Beauty. I was caught in a surging wave of devotion and love. In an ecstasy of joy I prostrated myself again and again before the Mother and prayed, 'O Mother! Give me discrimination! Give me renunciation! Give unto me knowledge and devotion! Grant that I may have uninterrupted vision of Thee!' A serene peace reigned in my soul. The world was forgotten. Only the Divine Mother shone within my heart.

"As soon as I returned, Sri Ramakrishna asked me if I had prayed for the removal of worldly wants to the Mother. I was startled at his question and said, 'No, Sir, I forgot all about it. But is there any remedy now?' 'Go again,' said he, 'and tell Her about your wants.' I again set out for the temple, but at the sight of the Mother again forgot my mission, bowed to Her again and again and prayed only for love and devotion. The Master asked me if I had done it this time. I found out my mistake and said what had happened. He said, 'How thoughtless! Couldn't you restrain yourself a bit and say those few words? Well, try once more and make that prayer to Her. Quick!' I went for the third time but on entering the temple a terrible shame overpowered me. I thought, 'What a trifle I have come to pray to the Mother for! It was, in the words of Sri Ramakrishna, as foolish as to ask a gracious king for a few vegetables! What a fool I am!' In shame and remorse I bowed to Her respectfully and said, 'Mother, I want nothing but knowledge and devotion.' Coming out of the temple I understood, it was all due to Sri Ramakrishna Deva's will. Otherwise how could I fail in my mission no less than thrice? I came to him and said, 'Sir, it is you who cast a charm over my mind and made me forgetful of my object. Now please grant me the boon that my people at home may no longer suffer the pinch of poverty.' He said, 'Such a prayer never comes out of my lips. I asked you to pray for yourself. But you

couldn't do it. It appears it is not in your lot to enjoy worldly happiness. Well, I can't help.' But I would not let him go. I insisted on his granting that prayer. At last he said, 'All right, they will never be in want of plain food and clothing.'"

Needless to say that the above incident marked the opening of a new chapter in Narendra Nath's life. Hitherto he had not realised the significance of the Motherhood of God and His worship through images and symbols. He had had nothing but contempt for such worship. But all this was now changed. The secret of the worship of Personal God was brought home to his mind and lent a fulness and breadth to his vision. How glad Sri Ramakrishna was over this incident will appear from the following narration of an eye-witness.*

"Coming to Dakshineswar at noon I found the Master alone in his room, while Narendra was sleeping outside. Sri Ramakrishna was in a joyous mood, and as soon as I saluted him he said, pointing to Narendra, 'Look here, that boy is exceptionally good. His name is Narendra. He would not accept the Divine Mother before, but did so yesterday. He is in straitened circumstances nowadays. So I advised him to pray to the Mother for riches, but he couldn't. He said it put him to shame. Returning from the temple he asked me to teach him a song on the Mother. I taught him one. The whole of last night he sang that song. So he is sleeping now.' Then with unfeigned delight he said, 'Isn't it nice that Narendra has accepted the Mother?' I said, 'Yes.' After a brief pause he repeated the question, and thus he went on for some time, with evident signs of satisfaction.

"At about 4 o'clock Narendra came to Sri Ramakrishna. It seemed he would take his leave to go to Calcutta. But no sooner did the Master see him than he came closer and closer to him and sitting almost on his lap said, pointing first to his own body and then to Narendra's, 'Well, I see I am this and again this. Really,

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* Vaikuntha Nath Sanyal.

I feel no difference,—as a stick floating on the Ganges seems to divide the water, but in reality the water is one. Do you see my point? Well, whatever is, is Mother. Isn't it?' After talking a few minutes like this, he wished to smoke. I prepared tobacco and gave him the *hookah*. After one or two puffs he said he would smoke from the *chhilim*. After a few puffs at it he offered it to Narendra saying, 'Pull at it through my hands.' Narendra of course hesitated. How could he defile the hands of his Guru by touching them with his lips? But Sri Ramakrishna said, 'What a foolish idea you have got! Am I different from you? This is myself and that too is myself.' He again put forth his hands towards the lips of Narendra, who had no other alternative but to comply with the request. He had two or three puffs in that way and stopped. Finding he had finished, Sri Ramakrishna himself proceeded to smoke. Narendra hurriedly interfered, 'Please wash your hands before smoking, Sir.' But his protest was in vain. 'What silly differentiating ideas you have got!' the Master said, and he began to smoke without washing the hands, talking variously all the while in an exalted mood. I was surprised to see Sri Ramakrishna, who could not take any food part of which had already been offered to somebody else, making the remarkable exception in the case of Narendra Nath. It gave me an idea of his love and kinship to Narendra. At about 8 o'clock, when he was in his normal mood again, Narendra and I took leave of him and walked to Calcutta."

Afterwards Narendra was often heard to remark, "Sri Ramakrishna was the only person who, ever since he had met me, believed in me uniformly throughout—which not even my mother and brothers could do. It was his unflinching trust and love for me that bound me to him for ever. He alone knew how to love another. Worldly people only make a show of it for selfish ends."

ANANDA.

THE MENACE OF INDUSTRIALISM.

The time has come for us to estimate correctly the values of the industrial system that is being rapidly introduced throughout the land. This system is bringing into being large wage-earning classes, landless and homeless, working year in, year out, in mills and factories, in collieries and plantations, in marts and markets, and all this without a ray of hope for future betterment. Besides these new creations of modern civilisation, there are the old tillers of the soil, labouring the whole day to raise a crop, of the profits of which the lion's share goes to the blood-sucking money-lender and to the unscrupulous middleman and trader caring only for the economic exploitation of the poor. No wonder then that a half-starving and semi-naked people is all that exists in place of the agricultural communities living in peace and plenty in days not long gone by. The wealthy few are getting enormously rich, and the teeming millions are coming every day to the verge of utter economic ruin. Even in the midst of such a deplorable condition, most of the leaders of political thought are concerning themselves with the problems of the aristocratic and middle classes only, and seem to be little inclined to devote their main attention to the welfare of the people. Such is still the trend of our political movements that one may ask in despair with Swami Vivekananda—"Who constitute society? The millions, or you, and I and a few others of the upper classes?"

It is a long-exposed deception, still practised by many an economic sophist upon the unwary people, to

show that the prosperity of the country depends on the increase of the so-called national wealth. But as a matter of fact the well-being of the nation depends not upon the fortune amassed by a handful of men belonging to the so-called higher strata of society, but upon the welfare of the common people; not upon the concentration of wealth into the hands of the upper ten, but upon its equitable distribution among the masses of the people. Judged from this standpoint the condition of the main bulk of the Indian population, called the lower classes in our social phraseology, is going from bad to worse. The very foundation of our social edifice is being badly undermined. And the chief reason is the gradual breaking down of the self-supporting village republics—the admirable products of the genius of the Indian people. It is these village communes which Mr. E. B. Havell speaks of in the following terms in his 'Ancient and Medieval Architecture of India'—"The organisation of the village community, which was the bed-rock of Aryan Society, remained unshaken for at least five thousand years, until the middle of the last century. From the days of Chandragupta Maurya every empire which remained secure in the affection of the Indian people built upon that foundation. Its solidity preserved Indian culture from all the attacks of bigotry and racial hatred, and maintained the country's economic stability throughout centuries of devastating foreign invasions."

The West has tried to base her polity more or less on the city life. India, on the other hand, has all along attempted to build up her political constitution on her rural life—the unit of the Indian form of democracy.

The main task in our national reconstruction is, therefore, the restoration of the communal life of the village. But this should be done in a way suitable to the changed circumstances and environments. Our old political system failed, not simply because of the onslaught of the Western political system, but also because of some of its inherent defects. For in spite of its manifold merits, our ancient communal polity tended to breed petty jealousies and rivalries, and often failed to unite in one spirit both the village communities and the central government. This defect must be remedied first of all. And therefore one of our main problems now is, as Dr. Radhakamal Mukherjee says in a thoughtful article contributed to the Viswa Bharati Quarterly, "to incorporate the local and communal life into the substance of the national state, to create as much and the same interest and enthusiasm in national, as in local and communal problems." But to do this successfully it is essential to check the onrush of industrialism, which by the absorption of life in the big cities is tending to sap the very vitality of the Indian people.

The indentured labour system devised by inhuman profiteers has been ended—thanks to the selfless and untiring activities of our great social workers—Mahatma Gandhi, Mr. C. F. Andrews and others. No longer need the Indians go to any British Colony to lead the life of a wage-slave living in barracks—the hot-beds of immorality and vice. The question of the Indian labourer abroad has been solved to a great extent. But greater problems are crying for solution at home. The mad rush from the village to the city is doing untold injury to our

national life. Apart from the economic ruin it is bringing to the rural areas—the centres of our national being, it is effecting a moral degeneration of the industrial labourers, and is breaking down the ancient ideals of the family life, that deeply actuated the whole body of India's agricultural population. The working classes—men, women and children—are to live herded together like beasts in the slums of the city, in the barracks of the plantations, and in the dungeons of the collieries. The healthy influence of the communal life of the village does no longer exist there, and naturally the labourer falls an easy prey to the manifold temptations that surround him in the town. The evils are daily on the increase with the growth of industrialism. And what is worse, the contagion is spreading even to the villages. Observes Mr. Andrews with a sorrowful heart—"The old domestic morality of the Indian agricultural life is breaking down in every direction, wherever close contact with the larger city life, and even with the smaller townships, owing to new industrustrial conditions, has occurred............... People talk glibly about the coming industrial expansion in India. Do they realize *at what a cost* that expansion is already being carried out in many of our cities?" There is no doubt that industrialism has come to stay in India. And at the present state of our social order it seems to be an unavoidable evil, though certainly not an unmixed one. But whatever it is, there is absolutely no justification for the wide-spread introduction of a system that is not suited to the higher instincts of humanity in general, far less to the genius of the Indian people.

All thoughtful social workers in the West are labouring hard to fight the evils of the industrial system,

at least to minimise its unwholesome influence on individuals as well as on society. Industrialism has greatly increased the material prosperity and well-being of the Occidental nations. Says an Amrican writer—"To the industrial system must be credited as beneficent the elevation of material standards. Sanitation, public cleanliness, the combating of disease by prevention and remedy, hospitals, control of epidemics, prevention of famine and flood, have been made possible by industrialism. They could not exist without industrialism. Without high technological skill and complicated machinery there could not be sewers, and the character of modern life has been shaped by sewers more than by schools and churches." The writer also takes stock of what he thinks to be the evils of the system. It has robbed life of its leisureliness and tranquillity, and with these much of the happiness of man. Besides these, industrialism has led to "absorption in quantity and size, outraging of instincts by the drive of machinery, standardisation, the drugging of personality, and the slaying of beauty." Fully conscious as he is of both the bright and dark sides of his own civilisation, this "Easternised" writer, who has resided long in China to study critically as well as sympathetically the problem of the East, very truly observes—"For the material benefits brought to mankind through industrialism there have been compensating evils. Every material good has its price. The price may be too large for the good, it may not. Every man will reach his own decision by his own method of argument and according to his own temperament. My own belief is that it is too large. If I were a Hindu, a Turk, an Egyptian, a Chinese, or a Siberian, I should inoculate

my social system against industrialism as I should against the plague."

To safeguard our national regeneration it is necessary not only to protect the remnants of our self-governing units from further disintegration, but also to reconstruct them on the traditional ideals suited to the temperament and genius of our race. But to accomplish this object we must have a broader outlook upon life, and apply the ideals to a wider field of activity than in the past. The old communal spirit, which often was confined within the four walls of the village republic, must now pervade the whole length and breadth of the country. It must be made the most potent force in linking up the individual units with one another and with the whole organism of our body-politic. Ireland, like India, is mainly an agricultural country. And what A. E. says of Ireland in his "National Being" holds equally true of this country. He observes—"The chief problem in Ireland—the problem which every nation in greater or lesser measure will have to solve—is how to enable the countryman, without journeying, to satisfy to the full his economic, social, intellectual, and spiritual needs."

What is it that induces the village-folk to forsake the plough and rush to the city in order to drudge there as a wage-earner? The reason is that the countryside with its economic degradation offers little charm to the villager. Nay, as it sometimes happens, it is unable to supply even the barest necessities of his life, and in a way drives him out of his ancestral home. The whole question thus points to the one fact—the restoration of the economic life of the village. This can be achieved by properly

encouraging and organising the agricultural pursuits and home industries, and thereby making them profitable and attractive. And "unless," as A. E. observes, "the countryside can offer to young men and women some satisfactory food for the soul as well as body, it will fail to attract or hold its population, and they will go to the already overcrowded towns; and the lessening of rural production will affect production in the cities and factories, and the problem of unemployment will get still keener." How can we make the rural areas so economically sound and self-supporting that none will care to migrate to the city? On the satisfactory answer to this question will depend the future well-being of our people, nay, the well-being of the whole human race, the chief occupation and support of the main bulk of which is—Agriculture.

SOME RELIGIOUS POETESSES OF INDIA, ANCIENT AND MEDIÆVAL.

In ancient India, as everywhere in old times, the usual place and activities of woman were in the seclusion of her home. But in this land of the Aryans, although she tended the hearth fire and performed the manifold duties of her daily life, she also kept ablaze the sacrificial fire, offered oblations, sang hymns in honour of the Gods in heaven, and joined in all religious functions as man's true partner in life. As mother of the race she contributed to domestic happiness by her loving care and compassionate service to those around her. But this was not all. Her achievement in the field of religious poetry was by no means insignificant. She was the Rishi or "Seer" of

many a Vedic hymn, and had her share in the creation of the most ancient religious literature of the land. Vivaswara of the lineage of Atri, Gosha—the daughter of King Kakshivan, Romasha, Lopamudra, Surya and others were the "poet-priests" of a number of hymns invoking the gods to shower their blessings on their devotees on earth. No doubt the motives that gave birth to most of these prayers and thanksgivings were mainly of a material nature, like those of many other hymns attributed to men. But side by side with the women mostly caring for domestic happiness and earthly boons, there were others—the Brahmavidushis or "knowers of Brahman," who spoke eloquently of divine realisations and spiritual visions. Thus we find in the Rigveda a remarkable hymn attributed to Vak, the daughter of the great Rishi Ambhrina, who was herself a Rishi of the highest type. This wonderful lady identified herself with the Supreme Spirit and thus declared at the very dawn of human civilisation :—

"It is I who am the ruler of the universe and granter of wealth. To me Brahman is known as my Self. I am the foremost among those to whom offerings should be made. The offerers of sacrifice put me in many places. I assume many forms and make all creatures re-enter the Self."

"He who eats food does so through me. He who breathes, sees and hears does so through me. Such men as do not know me thus, go the downward way. Oh learned one, listen to what I say. Of that which can be learnt only through great faith and devotion I speak to thee."

The age of the Upanishads produced many remarkable women like Gargi—the Brahmavadini, and Maitreyi—the ideal wife who was also a great inquirer into the knowledge of Brahman. The former was a nun highly versed in the Vedas, and entered into discussions on subtle religious topics in an assembly of learned men held at the court of King Janaka. It is she who in an open contest challenged the sage Yajnavalkya, saying—"O Yajnavalkya, as the son of a warrior from the Kasis or Videhas might string his loosened bow, take two pointed foe-piercing arrows in his hand and rise to battle, I have risen to fight thee with two questions. Answer them." Maitreyi, the saintly wife of Rishi Yajnavalkya, realised the evanescence of the world through the practice of the duties and disciplines of the family life. On being asked by her husband, about to retire from the world, to take charge of her share of wealth and possessions, she replied—"What should I do with that by which I cannot become immortal? What you, my lord, know of Immortality, tell that to me." The literature of this period seems to have been composed mostly in prose, and little is known of the poetic genius of the women of these glorious days of Hindu civilisation.

It is the Buddhist nuns, who, truly speaking, were the cultural descendants of the Brahmavadinis of old, that made up the deficiency in the poetic literature of the previous age. This they did by their wonderful contribution to the religious poetry of the momentous days that saw the ascendency of Buddhism in India. The valuable poems embodied in the Therigatha—"The Psalms of the Sisters," as Mrs. Rhys Davids calls them—speak to us of

the strivings of the saintly women to follow the noble Eightfold Path of Buddha and to attain to Nirvana—the highest goal of human existence. Nanda was a highly gifted lady and a thinker of no mean ability. The following psalm attributed to her clearly speaks of her tasting the Bliss of Nirvana :—

"I, even I, have seen, inside and out,
This body as in truth it really is,
Who sought to know the "what" and "why" of it,
With zeal unfaltering and ardour fired.
Now for the body care I never more,
And all my consciousness is passion-free.
Keen with unfettered zeal, detached,
Calm and serene I taste Nibbana's peace."

(Translated by Mrs. Rhys Davids.)

Sangha, another great Sister of the Buddhist Order, thus sang of the highest freedom, and how it was to be realised through the renunciation of all earthly possessions and desires :—

"Home have I left, for I have left my world!
Child have I left, and all my cherished herds!
Lust have I left, and Ill-will, too, is gone,
And Ignorance have I put far from me;
Craving and root of Craving overpowered,
Cool am I now, knowing Nibbana's peace."

(Translated by Mrs. Rhys Davids.)

Besides these, there were many other poetesses—Sukka, Dhammadinna, Mutta, Patachara and others. Many of them attained to great spiritual eminence and were great preachers of the sacred laws as propounded by the Enlightened One.

The mediæval age produced a large number of poetesses who mostly sang their devotional songs. Truly speaking, they were devotees first and poetesses afterwards, their poems being the spontaneous expressions of their unbounded devotion and passionate love for the Lord. They enriched the religious literature of the land, and their works still speak of the great achievement of women in the field of religious poetry, and continue to influence the religious life and thought of the Indian people.

Andal—the daughter of a priest, was one of the twelve Vaishnavite saints of Southern India. Thus did she speak of her unflinching love for her Lord—

"O cuckoo, who singest merrily, playing with thy beak in the Shenbaka flowers, laden with honey,
The god, who holds a white conch in his left hand, has not shown his form to me, but has entered into my heart and has made me suffer sorely.
Wilt thou sing, but not too loudly, so that he may come to me?"*

Mukta Bai was a great poetess and devotee of Maharashtra. Her poems breathe the highest philosophy, and in some of them she sang of her deliverance and attainment of Divine ecstasy—

"Where never darkness comes my home I've made,
There my delightsome lodging ever find.
That perfect shelter cannot fail our need,
Going and coming trouble us no more.

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* This and the following poems are taken from "Poems by Indian Women," edited by Margaret Macnicol (Association Press, Calcutta).

Beyond all vision, and above all spheres,
He, our delight, our inmost soul, indwells.
He, Mukta says, is our heart's only home."

The God-intoxicated Rajput princess, Mira Bai, found it impossible to follow the forms and conventions of society. She renounced the world for the sake of her passionate love for Sri Krishna, and thus gave vent to the pangs of her separation from her Beloved in one of her remarkable songs :—

"For lack of the vision of him my eyes are aching.
Ah, my Lord, ever since thou hast been separated from
me my heart has found no rest.
Hearing thy voice, my heart begins to tremble.
Thy words are very sweet to me.
My eyes are fixed on the way of thy coming.
One night seems to me like six months.
Oh my companions, to whom shall I tell the pain of
separation?
The whole night is passed by Mira in restlessness.
O my Lord, when shall I find thee,
So that thou mayst remove my pain and give me
happiness?"

The majority of the poetesses of this period belonged to the Bhakti school. Some were swayed by their passionate love for Krishna, while others had heir soul overflowing with the quiet type of Bhakti. But it is not in the province of Love alone that women excelled. They had also access to the mysteries of the Vedanta. Guzrat produced a great Vedantic poetess, Gavri Bai, who attained Samadhi, and taught about the One Spirit pervading the whole universe—

"Be it known to you that one who, having experienced
Brahma, has nothing left but the ethereal body.
That one alone has attained to the perception that
the real nature of the human soul is one and
the same with the Divine Spirit animating the
universe.
Gavri has realised that spirit and Supreme Spirit are
one, and yet some will not relinquish the belief
that they are two.
Only one who has had the exprience can understand
the mystery of Brahma."

It is practically impossible to speak of the numerous poetesses of this period, who were great devotees at the same time. The mention of only a few representative ones is enough to bring home to us the great part which women have played in creating a rich religious literature in India, and in spreading the highest spiritual culture of the Hindu race among all classes of people, the rich and the poor, the high caste and the low caste alike. The women saints and devotees flourishing in both the ancient and mediæval ages still continue to nourish the souls of their spiritual children, and to show them the way to Peace and Immortality.

"Recluse."

SRI KRISHNA AND UDDHAVA.

(Continued from page 226.)

विश्वावसुः पूर्वचित्तिर्गन्धर्वाप्सरसामहम् ।
भूधराणामहं स्थ्यैर्यं गन्धमात्रमहं भुवः ॥ ३३ ॥

33. Of the Gandharvas and Apsaras I am Viswavasu and Purvachitti (respectively). I am the stability of mountains and the primary[1] smell of earth.

[1 *Primary—i.e.,* unadulterated.]

अपां रसश्च परमस्तेजिष्ठानां विभावसुः ।
प्रभा सूर्येन्दुताराणां शब्दोऽहं नभसः परः ॥ ३४ ॥

34. I am the sweet taste of water, and the sun among the resplendent. I am the lustre of the sun, moon and stars, and the subtle sound in ether.

ब्रह्मण्यानां बलिरहं वीराणामहमर्जुनः ।
भूतानां स्थितिरुत्पत्तिरहं वै प्रतिसंक्रमः ॥ ३५ ॥

35. Among the worshippers of Brahmanas I am Bali,[1] and among heroes I am Arjuna. I am verily the origin, maintenance and dissolution of all beings.

[1 *Bali*—the king of the nether regions, who, in the teeth of his Guru's opposition, knowingly gave away the suzerainty of the earth and heaven and even his own body to Vishnu disguised as a Brahmin boy.]

गत्युक्त्युत्सर्गोपादानमानन्दस्पर्शलक्षणम् ।
आस्वादश्रुत्यवघ्राणमहं सर्वेन्द्रियेन्द्रियम् ॥ ३६ ॥

36. I am the motion,[1] utterance, rejecting, taking, enjoyment, touch, sight, taste, hearing and smelling of the organs: I constitute their functions.

[1 *Motion &c.*—The first five are functions of the organs of action, and the last five of the organs of knowledge.]

पृथिवी वायुराकाश आपो ज्योतिरहं महान् ।
विकारः पुरुषोऽव्यक्तं रजः सत्त्वं तमः परम् ।
अहमेतत्प्रसंख्यानं ज्ञानं तत्त्वविनिश्चयः ॥ ३७ ॥

37. Earth, air, ether, water, light, the ego, and Cosmic Intelligence ; the sixteen[1] modifications of Prakriti ; Purusha and Prakriti ; Sattva, Rajas and Tamas ; and the Supreme Brahman,—all these am I. I am also their enumeration, their knowledge[2] and the realisation of Truth.

[1 *Sixteen &c.*—The five primary elements, the ten organs and Manas or mind.

2 *Knowledge*—theoretical knowledge of the distinctions of the above, which deepens by practice into realisation.]

मयेश्वरेण जीवेन गुणेन गुणिना विना ।
सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित् ॥ ३८ ॥

38. Nothing[1] whatsoever exists without Me in My twofold aspect of the Lord and the Jiva, attribute and substance, and the indwelling Spirit and gross and subtle bodies.

[1 *Nothing &c.*—i.e. the Lord is everything.]

संख्यानं परमाणूनां कालेन क्रियते मया ।
न तथा मे विभूतीनां सृजतोऽण्डानि कोटिशः ॥ ३६ ॥

39. I can count the atoms of the (primary) elements in course of time, but not My manifestations, for I am creating crores[1] of worlds.

[1 *Crores &c.*—and in each of these there are countless manifestations of Mine.]

तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौभगं भगः ।
वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेंऽशकः ॥ ४० ॥

40. Wherever[1] there is power, beauty, fame, prosperity, modesty, sacrifice, agreeableness, luck, strength, fortitude or knowledge,—there am I manifested.

[1 *Wherever &c.*—He gives a general hint.]

एतास्ते कीर्तिताः सर्वाः संक्षेपेण विभूतयः ।
मनोविकारा एवैते यथा वाचाभिधीयते ॥ ४१ ॥

41. All these manifestations of Mine I have described to thee in a nutshell. They are but modifications[1] of the mind, and are somehow expressed in speech, (that is all).

[1 *Modifications &c.*—Apart from Me there is no reality in them. An echo of Chhandogya VI. i. 4.]

वाचं यच्छ मनो यच्छ प्राणान्यच्छेन्द्रियाणि च ।
आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्वने ॥ ४२ ॥

42. Control[1] speech, control the mind, control the Pranas and organs; control also the impure intellect by the purified intellect. Then thou wilt no more return to the world.

[1 *Control &c.*—He advises introspection with a view to realising Him in Samadhi.]

यो वै वाङ्मनसी सम्यगसंयच्छन्धिया यतिः ।
तस्य व्रतं तपो दानं स्रवत्यामघटाम्बुवत् ॥ ४३ ॥

43. For the monk who has not fully controlled his speech, mind and intellect,—vows, austerities and charity leak out[1] like water from an unbaked jar.

[1 *Leak out &c.*—Without introspection everything is futile.]

तस्मान्मनोवचःप्राणान्नियच्छेन्मत्परायणः ।
मद्भक्तियुक्तया बुद्ध्या ततः परिसमाप्यते ॥ ४४ ॥

44. Therefore, being[1] wholly attached to Me, one should control speech, mind and the Pranas by the intellect endowed with devotion to Me. Then one attains the goal.

[1 *Being &c.*—This is important. Then the whole thing becomes easy.]

REVIEWS AND NOTICES.

BENGALI.

Swami Turiyanander Patra.—Parts I & II. Published by the Udbodhan Office, 1 Mukherjee Lane, Baghbazar, Calcutta. Pp. XV+133 & 142. Price 14 As. each.

These are the first two volumes of the invaluable letters of Srimat Swami Turiyananda—one of the greatest monastic disciples of Sri Ramakrishna. The inspiring epistles reflect the ideal life the Swami lived, his burning renunciation and highest realisations, his vast erudition and deep penetration into the spirit of the scriptures. They also breathe his passionate love for his motherland and his keen solicitude for the welfare of his countrymen. The letters speak in glowing terms of the unique harmony of head and heart and the remarkable union of the highest Jnana and Bhakti that found their realisation in the wonderful life of the Swami.

A short but well-written biographical sketch of the Swami has been appended to the first part of the book. There is also a beautiful picture of his as frontispiece. The sale-proceeds of the book will be devoted to the upkeep of Sri Ramakrishna Kutir, Almora, founded by the illustrious Swami.

The present volumes will be followed by subsequent parts, the publication of which we are eagerly awaiting. The book is sure to prove to be a valuable companion and a mighty source of inspiration and strength in one's practices and strivings for the life of the Spirit.

Kavir Swapna.—By Radha Charan Das. Published by the author from the Rajani Kanta Library, Pabna. Pp. 30. Price As. 4.

A beautiful analysis of Rabindranath's well-known poems 'Kheya'. There is a ring of vigour and pathos in the style of the writer. The booklet is sure to find favour with the admirers of the poet.

Karma Kausal.—By Swami Vivekananda. Published by the Sri Ramakrishna Math, Ramna, Dacca. Pp. 17 and 15. Price As. 3.

A Bengali translation of the famous lecture—"Work and its Secret"—delivered by the Swami at Los Angeles, California, U. S. A. in 1900. The original lecture in English is also annexed at the end.

Hindi.

Bharatiya Shasanpaddhati, Parts I and II.—Compiled and edited by Pandit Ambica Prasad Bajpeyi. Published by the Indian National Publishers Ltd., 159/B, Mechuabazar Street, Calcutta. Pp. 136 and 228. Price As. 9 and Re. 1-8 respectively.

The two volumes under notice are reprints with a few additions and alterations here and there. As their title shows, they contain a series of articles on British Rule in India, its merits and demerits, with ample suggestions for reform and improvement. As hand-books on Indian politics they will undoubtedly be useful to those who are not acquainted with the internal workings of the administrative machinery in India.

Anamika.—By Pandit Suryakanta Tripathi. Published by Navajadiklal Srivastava, 23 Sankar Ghosh Lane, Calcutta. Pp. 40. Price As. 4.

This nice little book is a collection of several poems some of which appeared in distinguished Hindi periodicals. The author has the genius of a poet and wields his pen at ease. In his poems we get some idea of his originality in thought and style. It is evident that Tripathiji is an adept in rhyme and metre. Some of the poems, written altogether in new metres, have become the object of harsh criticisms in some quarters. But in our opinion this novelty is desirable and commendable, and it forms a unique achievement in the Hindi literature. We wish the book an extensive circulation.

ENGLISH.

Reflections on Woman.—By Mahendra Nath Dutt. To be had at Sri Sri Saradeswari Ashrama and Balika Vidyalaya, 7-2 Beadon Row, Calcutta. Pp. V. & 111.

The author wants to make the Indian woman a "Devi" endowed with all the noblest womanly virtues. According to him the chief object of the education of women should be "so to train them up that they might be good wives and good mothers." The author speaks sympathetically of the fallen women, and gives some practical suggestions about their regeneration. The book is nicely got up. Its sale-proceeds will be devoted solely to the interests of Sri Sri Saradeswari Ashrama and the girls' school attached to it.

Gandhi and Non-violent Resistance.—Compiled by Miss Blanche Watson. Published by Ganesh & Co., Madras. Pp. XX+549. Price—Paper cover Rs. 2-8.

This is a fine compilation of a number of articles and letters about Mahatma Gandhi and the Non-co-operation movement published in the Press of the United States. We are sure the book will be welcomed by the English-reading public.

(From S. Ganesan, Publisher, Triplicane, Madras.)

1. THE STORY OF MY LIFE—By Bhai Paramanand. Translated from the Hindi by N. Sundara Iyer, M.A., B.L. Price Re. 1-8. The book gives an interesting account of his early life, travels and sufferings.
2. THE FUTURE OF INDIAN FISCAL POLICY—By D. V. Divekar, B.A. (Hons.). Price As. 12. Gives an instructive account of the tariff systems of the leading countries in the world and the applications of those principles to the conditions of India.
3. THE APHORISMS OF NARADA
4. THE SAYINGS OF KABIR
5. THE SAYINGS OF TULSIDAS

By Kannoo Mal, M.A. Price As. 8 each.

Useful and instructive booklets. Their value would have been much enhanced if the original texts were also given.

6. THE NEED IN NATIONALISM AND OTHER ESSAYS—By Sri Aurobindo Ghose. Price not given. As is usual with all the writings of Sri Aurobindo Ghose, the essays are forceful and illuminating.
7. FOOD, MIND AND HEALTH—By Bernard Houghton, I.C.S. (retired). Price As. 8. A collection of eight articles familiarising the reader with the utility of a diet of fresh fruits and vegetables.

GAYA AND BODH GAYA—By Manoranjan Sinha, M.R.A.S. (London). Published by R. Cambray & Co., Calcutta. Pp. 103 (demy). Cloth-bound. Price Rs. 3. The book contains several illustrations and inscriptions. The author has collected information from various sources bearing on the topography, origin of the pilgrimage etc. The price appears to be too heavy.

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1. The Mystical Theology of Dionysius the Areopagite. Price 1s. 3d.
2. The Divine Pymander of Hermes Trismegistus. Price 2s. 3d.

These are published by the Shrine of Wisdom, London. Printing and get-up good.

SOAP MANUFACTURE—By J. S. Narula, Principal, Hawaid College of Business, Rawalpindi, Punjab. The author has tried to make his lessons practical so that any layman can follow the hints and manufacture soaps of different kinds. The method does not involve any costly machinery.

Meditations from "At the Feet of the Master"—Published by the Theosophical Publishing House, Adyar, Madras.

The Real and the Unreal—Convention Lectures, 1922. Published by the same.

TWENTIETH ANNUAL REPORT OF THE MAYAVATI CHARITABLE DISPENSARY.

We have the pleasure to submit a brief annual report of the Mayavati Charitable Dispensary for the year 1923, the twentieth year of its existence. It is a record of humble service done to the diseased Narayanas in Kumaon, in the shape of outdoor and indoor hospital relief. The number of patients treated during the year was much in excess of that of the previous year, the total number coming up to 3,545. The much-needed overhauling of the roof of the Dispensary was undertaken in this year against overwhelming odds. We give below some tables which will indicate the nature of the work the Dispensary has done:—

(a) *Outdoor Hospital Relief.*

Altogether 3,485 cases were treated from the outdoor dispensary, excluding repetitions.

(b) *Indoor Hospital Relief.*

The number of patients admitted into the indoor ward was 60, of whom 11 were partially relieved and 49 were fully cured of their respective ailments.

(c) *Statement of Diseases treated from January to December, 1923.*

Names of diseases	Outdoor	Indoor	Total
Cholera	5	...	5
Dysentery	89	...	89
Leprosy	2	...	2
Malaria	611	10	621
Rheumatic fever & Rheumatism	111	...	111
All other infective diseases ...	11	...	11
All other general diseases ...	764	12	776
Diseases of the nervous system	83	...	83
,, Eye ...	377	4	381
,, Ear ...	72	...	72
Pneumonia	9	1	10
Tubercle of the Lungs ...	10	1	11

(c) *Statement of Diseases treated from January to December, 1923.*

Names of diseases	Outdoor	Indoor	Total
Other diseases of the Respiratory system	99	1	100
Dyspepsia	176	2	178
Diarrhœa	32	6	38
All other diseases of the liver ...	55	3	[illegible]
Male diseases	21	3	[illegible]
Ulcers	92	[illegible]	[illegible]
Diseases of the Skin ...	61	1	62
Other local diseases ...	122	...	122
Operations	19	2	21
Fever	664	14	678
	3485	60	3545

(d) *Statement of the Religion and Sex of the Patients.*

OUTDOOR.		INDOOR.	
Hindus	2938	Hindus	55
Mahomedans ...	282	Of other religions ...	5
Of other religions ...	265		
	3485		60
Men	1345	Men	23
Women ...	903	Women ...	13
Children ...	1237	Children ...	24
	3485		60

(e) *Statement of Receipts and Disbursements during 1923.*

RECEIPTS.

	Rs.	A.	P.
Last year's balance	102	15	10
By subscriptions and donations (detailed elsewhere)	385	1	0
Realised by unclaimed deposits ...	211	4	6
By sale of pamphlets	0	10	0
	699	15	4

(e) Statement of Receipts and Disbursements during 1923.

DISBURSEMENTS.

	Rs.	A.	P.
Allopathic Medicines	206	9	3
Homœopathic Medicines	21	8	0
Railway freight and coolie hire for Medicines	37	9	0
Materials for Repairs of the Dispensary roof	300	15	3
Labour for Repairs (part)	105	8	0
Railway freight and coolie hire for Building Materials, etc.	216	4	0
Outfit for Dispensary	41	3	0
Postage	5	4	0
Doctor's Maintenance	200	0	0
	1134	12	6
MINUS BALANCE ... Rs.	434	13	2

The minus balance tells its sad tale. It shows that despite our appeals the receipts during the year were far less than the expenditure. Though the Government Forest Department kindly gave us four deodor trees free of charge, for which we heartily thank them, yet the heavy cost of the other necessary materials for repairs, such as corrugated iron sheets etc., as well as of medicines, has involved us in a debt of several hundred rupees. This debt has further increased as the work of repair was continued after December and the expenses of the new year had also to be met. We are urgently in need of a sum of Rs. 2,000 for clearing the debt and for the general upkeep of the Dispensary. It is superfluous to point out the extreme usefulness of an institution like the Mayavati Charitable Dispensary in this backward region of the Himalayas. In the name of suffering humanity we earnestly appeal to the generosity of the public for funds to carry on this labour of love, and

sincerely trust that we shall get a ready response. Contributions, however small, will be gratefully accepted and acknowledged in the Prabuddha Bharata by the undersigned.

SWAMI MADHAVANANDA,
President, Advaita Ashrama, Mayavati,
Via Lohaghat, Dt. Almora.

NEWS AND NOTES

THE FUNCTION OF THE PHILOSOPHERS.

The man in the street has neither the capacity, nor the leisure, nor the intelligence necessary to discover and formulate the ideals of the nation in the several departments of life. Before the advent of the modern era of science and reason, it was the clergy or the priestly class that undertook the function of thinking for the whole nation. This was no doubt a good arrangement under the conditions in which the priests formed the only literate and educated class. With the spread of education and enlightenment, individual conscience and reason secured freedom from the shackles of tradition, custom and priestly domination as well. Each man began to think and act for himself, and the old unquestioning obedience to authority and tradition gave place to a free and enlightened pursuit of chosen and accepted ideals.

Although this change has been most welcome and beneficial, so far as those who could profit by the spread of education are concerned, the average run of men or the masses in general have only shifted their worship and adoration from one idol to another. In the case of India although the priestly class did exercise an amount of influence on the daily conduct and ideals of the masses, it was the philosophers, who were also great saints and

sages, that gave the lead to the national aspirations as a whole. It is no doubt true that in the past this role of the philosophers has been exaggerated very much to the detriment of free development of the social organism. Nevertheless to admit this does not amount to a denial of all utility to the functions of philosophers in general.

In the West, where the sway of reason and science is supposed to be most extensive, there is a feeling that the progress of civilisation has suffered since the middle of the nineteenth century for want of proper philosophic guidance.

Glenn Frank writes in the "*Century*" as follows—"The house of civilization in which the Bill Joneses and the John Smiths live is tumbling down about their heads because the philosopher, for the last seventy-five years, has not been furnishing to business men, politicians, preachers, educators and scientists, sound and saving general ideas about life and society which can knit all their separate plans and purposes together into harmony and save mankind from the death dance of conflicting interests which to-day is giving us wars, revolutions, sterile politics, anæmic education and argumentative religion.........Before the middle of the nineteenth century," continues the writer, "the philosopher furnished the raw materials for popular thought. He flung out the broad conceptions that actually dominated the business, the politics, the religion and the social life of his time. ....Now the tragedy is that......the philosopher has abdicated his job as a thinker on current issues........... The philosopher has dozed in his watch-tower and slept on his beat, while civilization has been drifting into ruthless wars, wasteful revolutions and pointless politics."

The writer is not blind to the excellences of democracy and free thought and discussion, for he observes—"Free discussion gives the masses self-respect and enables them to hold a check over the vagaries of irresponsible thinkers and selfish autocrats, and though they may now and then abuse this power, the net result is good. But the more democratic an age becomes, the more rein it

gives to free discussion, the more it needs a 'general staff' of thinkers in the background."

After pointing out that specialists and scientists are no certain guides, and that some of the most hollow talk about political, social and religious problems comes from distinguished specialists, he concludes thus—"Our hope must be pinned to a new art of philosopher who knows sciences to enable him to play ring-master to the specialists, bringing them into a contact that makes each fertilize the social mind of the other and welding them all into a fighting fraternity for the common good."

This is no doubt an ideal scheme ; but how could it be realised in actual practice? Will the new type of philosopher command respect and attention?

It is scarcely possible. That is why in the ancient Hindu polity, the sages and saints who were men of character and realisation, and who had no axes of their own to grind were invested with the function of the friend, philosopher and guide of the country.

SWAMI NARAYANANANDA.

We announce with a heavy heart the sad news of the passing away of Swami Narayanananda, a young promising worker of our Mission. The unfortunate event took place on the 12th of April last at our Brindaban Sevashrama of which he was lately in charge. The circumstances of his death were very remarkable. He had clear premonitions of his coming end, as will appear from the following unfinished letter written by him at 2-30 P.M., on the day of occurence to a friend at Rangoon :—

"Since yesterday I am having some peculiar experiences. Last evening, as I was coming from the interior of the town along the bank of the Jumna. I suddenly heard someone calling me in an endearing tone, 'Come, come away.' The voice was exceptionally sweet, but I could not trace its origin, for there was nobody by. I returned to the ashrama and had my supper. At

night I had a strange dream. I saw as if I was in the presence of Sri Maharaja (Swami Brahmananda) and the Holy Mother. Oh the joy of it! That call is coming constantly to my ears since this morning, and my mind, too, seems to be longing to go somewhere. I am feeling no more attachment to anything of this world. I do not know what it all means.

"Ah! I hear that call again. It is so sweet! Such a bliss I never experienced before in my life. Can you tell me who it is that calls me? Ah! Ah! Such sweetness! Such joy! It seems as if I am drifting somewhere —somebody is carrying me in his arms. A peculiar sensation is in my heart! It is unique. Again, what soul-ravishing strains of music!—'Behold the Blissful Region!' 'Let us go to that City!' Glory be unto the Lord! Mother, Mother! Bliss, bliss, bliss ineffable! What a marvellous experience it is! It seems the world does not exist, nay, it never did. Was it but a dream? I see that I am ever in the arms of the Mother. Glory unto the Divine Mother! I cannot write any more.—"

He had attended to his usual duties in the morning, after which he had shut himself in his room and sung some devotional songs. After taking his meals, he was busy settling the accounts. In the evening some visitors came and there was Bhajan, in the midst of which he had an occasion to go near the bank of the Jumna. On his return shortly after, he said that he had been bitten by a snake. The marks of the bite were distinctly visible. Being certain of his imminent end, he had his rosary brought and began to repeat the name of the Lord, asking, besides, a worker to take over the charge of the Ashrama. The deadly poison began to do its work, and soon he became unconcious. All avaible means were tried, but nothing could restore him to consciousness. His spirit left its mortal tenement and sped to the eternal presence of the Lord. Surely such a death is most enviable and shows the intense spiritual nature of the late Swami. All we can say about it is—'The Lord's will be done!'

THE RAMKRISHNA MISSION RELIEF WORKS.

The Punjab Relief Works.

Our workers at Lahore, have for the present, undertaken three different types of work:—(1) Nursing in the Plague Hospitals; (2) House to house help with diet, doctor and medicines; (3) Cleaning and disinfection of houses. Total number of houses disinfected up till 1st May is 577.

Five workers of the Mission have also gone to Rohtak to open a centre, where, on account of close habitation and uncleanliness, the disease took a very serious turn. Our workers at first tried to segregate the patients, but owing to severe objections from the people, they began house to house relief by giving medicines, disinfecting and nursing.

Fire Relief in Birbhum.

In the village of Valian pecuniary help was given to about eighty families for building huts, and at Fatehpur our workers have rendered necessary help to many families distressed by fire. Besides this, doles of rice were distributed among many needy families.

Gauhati Fire Relief.

At Shoalkuchi about 100 families received help for building huts. During the conflagration many boys and girls lost their books, and 85 such boys and girls were helped with money to buy new books.

Jyanti Cholera Relief.

On receipt of a telegram from a gentleman of Jyanti (E. B. Ry.) that a cholera epidemic has broken out among the poor coolies there, a band of workers has been sent. They have reached the locality and inspected the area. There were about 125 cases of infection and about 90 patients have died. Many poor

coolies have left the locality out of fear. The Mission has been rendering help to the victims.

We received the above report in the first week of May. Since then the Mission has wound up its work at all other places except at Lahore.

MAYAVATI CHARITABLE DISPENSARY.

The contributions to the Mayavati Charitable Dispensary from January to July, 1923, have been previously acknowledged in P. B. Those from August to December, 1923, are now being acknowledged with hearty thanks :—

Amar N. Vaid Esq., Delhi, Re. 1; Natavar L. M. Sah Esq., Baroda, Rs. 10; Ram Saran Dau Esq., Mussoorie, Rs. 5; R. D. Ingle Esq., Jubbulpore, Rs. 5; A. Sham Rao Esq., Raichur, Rs. 10; Hari Ram Dhasmana Esq., Champawat, Rs. 4; Jivananda Punetta Esq., Foorty, Rs. 2; D. K. Natu Esq., Poona City, Rs. 8; Jamsetji Hiralal Bharucha Esq., Rs. 7; Miss B. E. Baughan, N. Z., Rs. 40-9; Some Bhaktas, Rs. 25; Gopaldas Wadhva Esq., Rs. 2; A Bhakta, Re. 1; Miss Jean Dow, N. Z., Rs. 14-4; Subedar Major Ram Kishen Rana, Rs. 25. Total, Rs. 159-13.

SWAMI MADHAVANANDA.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—SWAMI VIVEKANANDA.

VOL. XXIX. JULY, 1924. No. 7.

CONVERSATIONS WITH SWAMI TURIYANANDA.

19th July, 1920.

Someone informed the Swami that Chameli Puri, a celebrated monk, had breathed his last.

The Swami: When?

Answer: Yesterday afternoon.

The Swami: Doesn't any of you know any more details? He was very old too—108 was his age. For sixty years he lived in that very garden. How spirited he was! Because, as you know, he was a perfectly chaste man. I went to see him once. He was uttering, "Shiva Kedar! Shiva Kedar!" What a tremendous strength was in that call! The death of such people is like a ripe fruit dropping of itself from the tree. They don't feel any pain. Well, I am fifty-four, and the world appears so old

to me. But he was 108 years of age—just double that of mine—and how very old must the world have appeared to him! He must have known a lot of the old history of Benares. A— Babu served him for three or four years. He told me that when he had first gone to see the monk, the latter had said to him, "I am fasting the whole day. What has the Mother sent through you? Give it to me and I shall eat it." Ever since he has been supplying him with food. His assistant, Pandit —, used to go to the monk's place.

Pandit — has a long nose. Can you tell me what a long nose stands for? You must have read in Napoleon's Biography how he says, "Had I got a few men with long noses, I could have done everything." A long nose is a sign of great faithfulness.

There is another Sadhu here named Magni Baba, near the Asi Ghat. He too is very old. He has been living long at Benares. He is a Naishthika Brahmacharin, and a good scholar, but of the orthodox type. He got to that stage which is called in the scriptures Vidwat Sannyasa, when monasticism comes naturally to a man. He has great vitality in him, and gets rid of serious attacks of illness without much effort. Once he was seriously ill, which hampered his attending to all the duties of a Brahmacharin. Then he went to the bank of the Ganges and himself took the vow of Sannyasa according to the scriptural rites. I have seen him a number of times. He was in the habit of being always absorbed in contemplation, which perhaps brought on him the title of Magni Baba ('the absorbed monk'). The orthodox attitude has both advantages and disadvantages. D— Babu used to look upon him as his Guru, and went to worship him on the

Guru Purnima day. But he has not got actual initiation or the like from him.

I was reading Hirananda's Life to-day, and liked it very much. He, too, was a disciple of Sri Ramakrishna, and was much liked by the Master. During his last illness, Hirananda came from Sindh to see him. He brought some sweets and loose trousers for Sri Ramakrishna, who wore the trousers for a day. One day he set Hirananda to argue with Swamiji. The latter spoke from the standpoint of knowledge, while Hirananda did from the standpoint of devotion. He did not argue. He was a disciple of Keshab Babu also.

Noticing some birds moving in search of food on the lawn near by, the Swami said: They have got their young ones; so they are in search of food. How marvellous! They won't eat the food themselves, but take it to their young ones. Again, as soon as these are a little grown up, they will peck at them and drive them away. They are doing the Divine Mother's work. See how She is having Her work done through them. 'Thou dost Thy work, Mother; but people only lay claim to it.'*

Animal bodies are for the experience of pleasure or pain only (the result of past work). No fresh work can be done through them. When the present body is gone, animals will take on another body by drawing upon their storehouse of past work (Sanchita Karma). They have no conscience, hence they have no merit or demerit. They have obviously got intelligence, but there it ends. Only men can do fresh work, because they have got a conscience. They only have got the idea of bondage, which other

* A line of Ramprasad.

creatures have not. Only when there is the idea of bondage, can there be the real effort for liberation. Don't you see how a prisoner struggles to get his release? It is only with the idea that the world is a cause of bondage, that a man can strive for liberation. It is his failure to understand this that takes him through the endless labyrinth of births and deaths.

You, of course, know the story of a bird called Homa which Sri Ramakrishna used to relate. As soon as the young bird gets its eyes opened and sees that it is falling to the ground, it straightway flies up. Therein lies the way to safety. There are found many men also, who, as soon as they are conscious of their position, go straight up.

Sri Ramakrishna used to say, "The granny likes the play to go on." I said to him, "But what of that? Why should *I* play?" He at once rebuked me saying, "Bah! How selfishly you talk! The whole bliss is in the continuance of the game. The granny dislikes those players who prefer to loiter about her. But she stretches forth her hand to one who after a vigorous play comes back to touch her. Haven't you noticed how, in a game of dice, the expert player sometimes gives up an invulnerable position willingly? He plays again and by a few masterly throws of the dice gets back to his former position."

I asked him if this was possible. He answered, "Yes, quite possible. Must not a man believe in the infinite power of God? Should a man who, when a fish-bone sticks in his throat, touches the feet of a cat in humble supplication and makes obeisance to a date-tree, dare to deny God! What do you mean? Well, you prattle about knowledge, but He has subjected man to the curse of sleep which renders him so helpless that even a dog

might kick him in that state and he might not know anything of it!"

Ah, how forcibly he would impress things on us!

OCCASIONAL NOTES.

Is the caste system an essential part of Hinduism? This is one of the most important questions that are often asked both in the press and on the platform. Different people give different answers to this question. There is an extreme section of the reformers who hold that the caste system has nothing to do with the Hindu religion. Perhaps the inequalities, anomalies and excrescences of the caste system, as it exists to-day, are so very prominent in the eyes of this school as to outweigh all other considerations. In their just and moral indignation at the cruelties practised in the name of caste and in their natural eagerness and enthusiasm to see this disgraceful stain removed from Hindu Society, they are irresistibly driven to the conclusion that the caste system itself need not and does not form an integral part of Hinduism.

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Although the social reform movement is nothing new in our country, the problem of the depressed or suppressed classes, as some would regard them, has come into great prominence only after Mahatma Gandhi threw himself heart and soul into it. So early as 1920, he wrote :— "If the inhuman treatment of the Panchamas were a part of Hinduism, its rejection would be a paramount duty both for them (the depressed

classes) and for those like me who would not make a fetish even of religion and condone every evil in its sacred name. But I believe, untouchability is no part of Hinduism. It is rather its excrescence to be removed by every effort."

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As is characteristic with Mahatma Gandhi, he could not rest satisfied with simply arriving at a conclusion. He sought an effective means for its solution with all his energy and will power. He gave to the question of the removal of untouchability the first rank in importance in his Non-co-operation movement. Rightly did he observe:—"Swaraj is unattainable without the removal of the sin of untouchability, as it is without Hindu-Muslim Unity. Untouchability could not be given a secondary place on the programme. Without the removal of the taint, Swaraj is a meaningless term. Workers should welcome social boycott and even public execration in the prosecution of their work." Mainly through his influence the Indian National Congress, for the first time, began to devote its attention to this question, and a comprehensive resolution was adopted at its annual session.

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As for ourselves, we too are deeply interested in this question, though our methods are different. The great Swami Vivekananda who was a patriot and a saint in one, gave the following plan to his followers. "You must," said he, "make all and every thing work through the vitality of your religion; let all your nerves vibrate through the backbone of your religion. * * * In India social reform has to be preached by showing how much more

spiritual a life the new system will bring; and politics has to be preached by showing how much it will improve the one thing that the nation wants—its spirituality." The life of Sri Ramakrishna, so grand and great, also furnishes a key to the most effective solution of the problem of untouchability. It is well known how that Brahmin Sannyasin, born and bred in an orthodox family, used to wake up at the dead of night, enter surreptitiously the house of a Pariah and cleanse his latrine with the long tuft of his hair day after day in order that he might be the servant of all. His life as well as teachings show how by humble and loving service of all a Hindu should seek to uplift himself and the masses that are generally looked down upon.

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Even those of the orthodox section of the Hindus who have a soft corner in their hearts for the Varnashrama Dharma, cannot defend the practice of untouchability on any valid and rational grounds. Hinduism proclaims as the ultimate truth that Atman is everything and everything is Atman. The Upanishads which are looked upon as the final authority by a Hindu, ring with the same note. The teachings of the Gita are also not less clear on this point, as is evidenced by the following verse :—

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

—"The knowers of the Self look with an equal eye on a Brahmin endowed with learning and humility, a cow, an elephant, a dog and a Pariah." Lest this should be regarded merely as an overdrawn description of the great souls who have attained illumination and not a general rule

of conduct to be followed by the ordinary run of mankind, we shall turn to that portion of the teachings of the Gita which the Lord declares as the science par excellence, the king among the sciences. This kingly knowledge forms the ninth chapter, and let us turn our attention thereto with reference to the problem before us. It has been spoken there that the Lord is the same to all beings, and that none is a special object of love or hatred to Him.

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What is noteworthy here is that the Lord expressly says that in His estimation all are equal and no one is superior or inferior, the invidious distinction of the high and the low, the touchable and the untouchable, that obtains in society, being a human creation. The Lord is not satisfied with this emphatic declaration of the equality of all. In order to remove any possible doubt that might linger in the minds of men, He further takes the most crucial instance of a wicked person and say :— "Even if a bad character worships Me, he should be regarded as good, for very soon he becomes righteous. Those born of sin, the Sudras and others, may attain, if they so desire, to the Supreme Goal." We have been at pains to make our position clear by a detailed reference to the Gita, solely because that book is accepted by almost all the sections of the Hindus as authoritative.

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We are aware that notwithstanding such decisive and unmistakable injunctions of the Gita and such other scriptures, the sin of untouchability has been and is being practised, and not only that, but is also being defended by some Hindus, even at the

present day. As we know from history this was not the case till a few centuries before the advent of the British. We have sufficient reasons to believe that the caste system, originally devised for the efficiency and solidarity of society and based on the principle of amicable division and distribution of work, came subsequently to be rigid and petrified, and this at a recent period of Indian history. Whatever be the causes, inherent or adventitious, that led to the dislocation and deterioration of the caste system, the advanced and enlightened section of the Hindus are now agreed that the curse of untouchability, among all other evils, ought to be removed by all means immediately.

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But with regard to the methods to be adopted for remedying this evil, we differ from those who advocate a policy that is inimical to natural reform brought about by a thorough programme of constructive work. It may be that owing to the temporary moral pressure of the suffering of a few self-sacrificing men, the authorities may be forced in some cases to throw open the temples and roads to the depressed classes for which they are fighting here and there. But we are afraid that it will not solve the problem, so long as there is no change of heart and attitude of the orthodox section. Let there be an amicable settlement based on mutual understanding and goodwill. The higher classes who have deprived the lower classes of their legitimate social rights, should first of all be roused to a sense of justice and love towards their fellowmen. Side by side, the depressed classes should be helped substantially, so that they may learn to stand on their own legs and recover

their lost self-consciousness and self-respect by an improvement effected in their habits, morals and economic status.

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Swami Vivekananda, whose heart always bled for the unfortunate and the fallen, again and again pleaded the cause of the depressed classes. In recognition of their more pressing and just claims for increased facilities and scope for self-development, he says :—"If the Brahmin has more aptitude for learning on the ground of heredity than the Pariah, spend no more money on the Brahmin's education, but spend all on the Pariah. Give to the weak, for there all the gift is needed. If the Brahmin is born clever, he can educate himself without help. If the others are not born clever, let them have all the teaching and the teachers they want. This is justice and reason as I understand it. Our poor people, these down-trodden masses of India, therefore, require to hear and know what they really are. Aye, let every man, woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind every one, there is that Infinite Soul, assuring the infinite possibility and the infinite capacity of all to become great and good."

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We must try to realise in practice ourselves the Vedantic ideal of the solidarity of man and his inborn divine nature and preach it to all. Then, as the Swamiji used to say, even a despised Pariah will have the courage to tell his high caste brother, "I am as good a man as you ; I am a Pariah, you are a philosopher ; I have the same God in me, as you have in you." Side by side with the

preaching of the Vedanta, we shall have to improve the economic condition of the suppressed classes. For, in modern times poverty is the greatest curse and crime, and all prestige and culture go with wealth. Do we not find the majority of the Brahmins and the Kshatriyas, in and round the Himalayas, sunk in deep ignorance, working as coolies and leading their wretched life from day to day, even as the depressed classes do in the plains? The work of service and reform is bound to be a long, thankless and tedious task, entailing much sacrifice on those who will take it up. But as the national well-being and prosperity demand it, we must take it up at once and without further delay.

HOW CAN WE INCREASE OUR LOVE AND DEVOTION TO GOD?

(Class-Talk at Oakland, California, U. S. A.)

BY SWAMI ATULANANDA.

It is a common experience with those who wish to live a religious life, that though the spirit may be willing, the flesh is weak. We want to be more spiritual, we want to be better, we want to improve, but we do not know just how to go about it; and what we want to do we often fail to carry into practice. We want to love God, we want to be devotional, but we find ourselves deficient. And so the question is often asked: "How can we cultivate love and devotion to God?"

Perhaps one time or another every one of us has asked this question, if not to others, at least to our-

selves. We all know that we cannot progress in spirituality without devotion. Without love and devotion to God, how can we approach Him, how can we come closer to Him? And without coming closer to Him and without becoming more intimate with Him, how can we expect to advance spiritually?

To become spiritual means to realise more about Truth; and God is the only Truth there is. God is the everlasting, unchangeable Truth. So this Truth, this absolute, eternal Truth, we must come to know and love.

Truth means, 'That which is.' That which is and remains and always has been, is Truth. And that Truth is God. God alone is eternal. Therefore do the Hindu scriptures say that God alone is true, all else is false. That means, God alone is eternal, without beginning and without end. All else is subject to change and decay.

Now Bhakti means love and devotion to God. And we all know that what we love, is constantly in our memory. So it is said that Bhakti means constant remembrance of God. What we love we desire. And what we desire we think of. So Bhakti means always thinking of God. But that thinking must be accompanied with a strong desire to know, to attain to Him. It must be an eager and continuous remembrance. And such constant remembrance, such constant and loving thought of God, when it becomes intense, is called meditation.

Meditation has been compared to an unbroken stream of oil poured from one vessel into another. To meditate on God means to think of Him constantly without a break, just as oil flows without a break when poured from one vessel into another. The more we love God, the more we will think of Him, the more we will meditate on Him.

Now our question, 'How can we increase our love for God?'—is a very important question, a question that we cannot afford to ignore if we want to advance towards Truth and Freedom.

Sometimes we get impatient, we find that we do not progress, that our practices bring little results, or even, that we cannot practise at all. The mind is restless and thinks of all kinds of nonsense when we want to think of God. So we give up all attempts and go on as ordinary worldly people do, just passing through life from one day to another, without any struggle on our part to become better, to advance on our path of evolution. This no doubt is a sad condition, a condition from which we must try to shake ourselves free. Otherwise our love and devotion, instead of increasing, will diminish and die out altogether. That is why it is good and helpful to ask the question: "How can we increase our love for God?"

The Upanishads declare: "This Atman, or God, is not to be attained through various sciences, nor by intellectual discussions, nor by study of the Vedas. Whomsoever does the Atman choose, by him the Atman is attained, unto him the Atman reveals Himself."

And whom does God choose to reveal Himself to? He chooses His Bhaktas, His devotees, those who love Him and worship Him. If we go towards God one step, God comes ten steps in our direction. If we love Him, He loves us ten times more. Sri Ramakrishna says: "Love and devotion towards God is the one thing necessary. Have love, and the rest will come of itself." So we see how important it is that we cultivate that love and devotion. Sri Krishna also observes that even a little effort in that direction brings great results. So, if we make an attempt

on our part, God will not forsake us. His helping hand is always stretched out towards those who seek him. And the more we struggle, the sooner we shall attain Him. The greater the effort, the greater the result.

We must not become impatient if we do not succeed at once. Once a young student went to a teacher to learn about Brahman. But he was impatient. He did not want to undergo the necessary discipline; he wanted to attain God at once. His teacher tried to help him and teach him. But the boy did not care for all that. "Sir," he said, "as one may say, this is a cow or a horse, even thus show me the Brahman." And what did the teacher reply? "My son," he said, "you cannot see with ordinary eyes Him who is the consciousness within you,—the power behind the eyes. You cannot see the true seer of sight, nor hear the hearer of hearing. He is your self who is within all. Try to know Him, for all else is of evil."

The teacher cannot show us God unless we make a great effort to see Him. He cannot prove to us even that there is God unless our mind is prepared to understand his words. To know something about God we have to cultivate love and devotion towards Him. And we have to do this with all our heart and soul.

This is a mistake that many make,—they think that they want God, and that they pray to Him sincerely. But when their prayer is not answered at once, they say: "Oh, well, I knew it was no use praying." Prayer in such a spirit will never be answered. We must pray to God with childlike trust and faith. And we must learn how to pray. You know, some children have a peculiar way of asking for a thing. Their request is almost a demand. And naturally, no one feels inclined to comply with their

request. What would have been granted had they asked in a gentle, loving manner, is denied them because they ask in an irritated, commanding voice. Such children do not know how to ask, and consequently they do not receive.

It is very much the same in our relationship with God. "Oh, well, I know I will not get it, but I will pray anyhow." That is not the right state of mind to approach God in. God is Love, and He is attracted by love. Like attracts like. The lover of God knows how to ask, and his prayers are answered; just as a loving, gentle child gets almost anything it asks from friends or parents.

Again some aspirants go to a teacher, but in their heart of hearts they think: "Oh, we don't think he knows so much, but let us go to him anyhow and let us see what he has to say." You may rest assured that such persons will come back disappointed. That is not the way to seek God or to go to a teacher for enlightenment. Truth is found by those who are pure and simple of heart. To such Truth reveals itself.

There is a very nice custom observed in India. When people want to ask a favour of God, they first do some good act. They help and feed poor people, or they dig a well for general use in the village, or they make a new road for public convenience. That means, they make some sacrifice to express the sincerity of their prayer. If they want a favour from God, they are also willing to do a favour to their fellow-beings. Or they perform some penance.

And when they go to a teacher, they do not go in a hurry with their hearts filled with pride; no, they prepare themselves to approach the teacher in the right frame of

mind. Perhaps they fast and pray that the Guru's words may enlighten them. And then they offer him a little present, humbly sit at his feet, and wait till they are invited to speak. They wait and watch and try to catch the words that may be of benefit to them. And these words they gather up in their hearts, and they carry these home as a great treasure. They meditate on the teacher's words, and they do as the teacher tells them to do.

This is called Guru-Bhakti, or devotion towards the teacher. This is not encouraging priestcraft as some may think; it means simply trust in the teacher. And when there is this simple trustful relationship between student and teacher, the teacher's words will have great effect and the student will be greatly helped.

You have all heard of the great Vedantist, Sankaracharya. He certainly was not a superstitious man. He had a gigantic intellect, and he was a great reformer. He preached the highest monism. And even he advocated and practised himself this Guru-Bhakti. And we find this taught in all the Hindu scriptures. In the Swetaswatara Upanishad it is said: "Whoso has the highest love for God and for the Guru as for God, to that great-souled one the truth here taught shines in full."

But, of course, we need not accept every one who sets himself up as a teacher, as our Guru. Gurus, real spiritual preceptors, are very rare. And so are real disciples. Both have to be of wonderful capability, the scripture says, the one to give, the other to receive. It is not easy to be a true disciple, just as it is not easy to be a true teacher. This is a very important point in the Vedantic teachings and in the teachings of every great religion.

"Give me an humble and contrite heart," was Father John's constant prayer. "An humble and contrite heart, Oh Lord, Thou despisest not." Humility, lowlines, meekness,—these are the qualities that draw the soul towards God and fill it with love and devotion. When the heart is pure there will be simplicity and trust and hope and cheerfulness. And these are the qualities that increase our love and devotion to God.

Don't we see it always that God reveals Himself to the simple and pure in heart? The purer the heart, the nearer is God. And the nearer God is, the purer and simpler is the heart. See how sweet and simple are the saints. Read their lives and see how childlike they are. They trust in God as a child in its mother. Sri Ramakrishna used to tell his disciples: "If you want to be Bhaktas, you must become like little children. You need not study or practise austerities. Only become like children before the Divine Mother. Look up to God as a child looks up to its mother, and resign yourself to Him as a baby is resigned when resting in its mother's arms. Then your love and devotion to God will increase very much."

Don't worry or be over-anxious. The child does not worry over this or that. It has full trust in its mother and fully believes that its mother will look after it and take care of it. So the devotee knows that the Lord looks after His own creation and that whatever happens, happens by His will. Only he wants to be always close to God, his Beloved.

Don't we see every day of our lives that worrying does not bring us any further? Things happen as they are ordained. God's will comes to pass, whether we

like it or not. And He knows what is best for every one of us. So we can put our trust and reliance on Him. We do not always know what is good for us; we grope in the dark: but God knows. So let us be content with what He does and ordains for us.

Some people profess to love God. But their love lasts only so long as all goes well with them. When obstacles come in their way or things do not turn out as they like, they lose faith and begin to blame God. That is not Bhakti. The true devotee loves God under all conditions. The saints have prayed even for misfortune because they find that under adverse conditions their hearts go out towards God more earnestly.

I once read a story of a minister to the Sultan of Turkey. This man was in great favour with the Sultan, and he became very rich. But once he committed an act of indiscretion, and the Sultan drove him from the court and confiscated all his property. The once rich man became a beggar. But his spirit was not daunted, and though he had committed a mistake he was a true devotee. He bought some fruits with the money that was left him, and this he began to sell to passers-by in the street. One day when he was seated in one of the streets of Constantinople, an old friend of his, passing by that way, saw him and feeling very sorry, began to sympathise with him. But the poor man said: "My friend, why do you sympathise with me that way? For twenty years the good Lord has kept me in wealth and power, and now He has put me in poverty and disgrace. Should I not be thankful that He kept me in affluence for so many years?"

You see, this man was a true devotee. His love

for God was the same under all conditions. He did not love God when all went well, and then curse Him when things went wrong. His love for God was constant and was beyond the touch of worldly conditions.

What a happy state it must be not to be moved by worldly conditions! Let us be happy and contented, no matter what comes to us, knowing that God loves us and will give us only what is best for us. Suffering also has its use, though we may not always understand it. And so have pain and adverse circumstances their use. In the Srimad-Bhagavatam the Lord says: "None are so unfortunate as those who crave earthly blessings from Me. Slowly do I steal away and cause to vanish the wealth and material prosperity of those whom I favour." The Bhaktas know that the Lord is the wealth of those who possess nothing, of those who have renounced all desire of possession.

Our love for God should always be increasing. Sri Ramakrishna used to say that our love for God should be as great as the love of a miser for his gold, the love of a mother for her child and the love of a lover for his beloved combined. That is true Bhakti. And that kind of Bhakti we should try to cultivate. A great devotee prayed to God: "Oh, Lord, keep in my heart that same intense love for Thee, that the worldly minded have for the fleeting objects of the senses. Let my meditation be always directed towards Thee."

See how much we still have to learn, how much we still have to change before we can be called Bhaktas. But, all that can be done in an instant. It need not be a long process. It can be done in a moment. It can

be done through one act of self-surrender. He who surrenders himself to God absolutely is a true devotee.

To do this, God must be to us a living reality. Our love for Him must become an active, living fact. We must meditate on Him in some form or other. Our love for Him cannot grow unless we single Him out as the only object worthy of our entire attachment. This is called Nishtha in Sanskrit. We must have Nishtha, the concentrated, single-minded devotion towards God.

We have to consider therefore: What is God? Vedanta says that God is Brahman,—Knowledge-Bliss-Existence Absolute. But this Brahman also has a personal aspect. And then He is called Ishvara, the Lord, the Creator and Preserver of the universe. The Lord, Ishvara, however, comes still closer to His creation by incarnating Himself from time to time as man amongst men. And then He is called an Avatara, or, a Son of God. So the Lord has appeared on earth many times, as Krishna, as Rama, as Buddha, as Jesus, etc. So when we worship one of these Avataras, it is the same as worshipping God. And so the Hindu saints worship Vishnu and Siva and others, and the Buddhists worship Lord Buddha, and the Christians worship Lord Jesus, and so on. But it is always the same God that is worshipped, the One Spirit that incarnates on earth at different times, under different names, to fulfil different missions, to help humanity and lead them on in the path of truth and righteousness.

We have all read and heard about these great Sons of God. And when we closely study their careers, we cannot help loving them. Who can remain indifferent, reading of the great renunciation of Buddha, or the wonderful love of Jesus? So we may, each one for himself, select one

of these manifestations and worship the God of our choice. And whomsoever of these Incarnations do we choose to worship, in Him we should focus our entire love and devotion. In Him we should trust, to Him we should surrender ourselves. He is our Lord and Saviour; we should meditate on His divine qualities and pray to Him.

The God of one's choice is called in Vedanta 'the chosen Ideal.' If Jesus appeals to us most, then, naturally, we shall worship Jesus. With another it may be Krishna, or Buddha, it matters not. But whomsoever we have chosen, to Him we should be true. Him we should try to love and adore and remember always. To Him we should offer our every action in life, Him we should serve as we think He is served best. And that is devotion towards God.

Our devotion may take many and different forms. First of all, there are our devotional practices—prayer, meditation, reading of scriptures, singing His praise, lovingly thinking of His divine attributes and sweet personality, uttering of His name, etc. And then we may do many things in the name of God, many little acts of kindness towards others. Or, perhaps, we have some moral defects of which we are conscious that they are displeasing to God. These we may try to correct in His name, to please Him. And then, we must do our duties, our daily duties, faithfully and cheerfully; for God has placed us here, and He has given us these duties to perform.

The Bhakta has to observe all these things. It is not always easy, but it brings great peace of mind if we can continue in these practices. The Bhaktas who live this kind of life, tell us that they would never want to go back to the ordinary life of the worldly man. They feel

happy in the knowledge that they are trying to serve God to the best of their ability. And the Lord also rewards them and fills their hearts with joy.

You know, God speaks to us always from within. In the most sinful man even, God's voice is not entirely silenced. We always have a conscience to tell us what is right and wrong. The saints have this conscience highly developed. They can hear the still, small voice from within, the voice of God. Sometimes that voice speaks so loud that people think it comes from outside, and they look about to see who is speaking. But there is no one in sight, and then they discover that the voice comes from within.

I know a saintly man who was guided by the divine voice all his life. He always obeyed the voice. It led him not only into a life of great renunciation, but also of great saintliness and blessedness. He once told me that nothing on earth would be able to take him away from a life of holiness; no wealth or power could induce him to forsake his God. He was so happy to have God with him always as a true and loving companion. He was never alone, for his divine friend, his God, was always with him, talking to him, teaching him, loving him. He was the most cheerful, the happiest man I have ever met. Of such a state one of the Upanishads says: "The happiness that belongs to a mind which by deep meditation has been washed clean from all impurities, and has entered within the Lord, cannot be described by words; it can be felt only."

It is our mind that binds us and puts us in all kinds of trouble and misery, because we are so attached to the world. But if we were attached to God, nothing would

be able to bind us; we would be free at once. So we must cultivate this love for God and give up our attachment for this world. And we must shun sin and evil company.

Sin cannot approach us if our mind is on God. There is a beautiful Sloka which says: "As birds and deer don't approach a burning forest, so sins never approach those who know Brahman."

The true Bhakta is free from sin. Sin comes to him who always thinks of himself. But the Bhakta has no time to think of himself; his mind is always on God, his Beloved. The more we forget ourselves, the less will be our sins. Hatred, jealousy, covetousness, all these evil propensities fly away from the Bhakta. He who loves God with a true and sincere heart, can feel no hatred towards any of His creatures. He who wants to possess only God, cannot be covetous, for he does not care for the things of this world. And he is free from lust. It is the body idea that brings so much misery in the world. It is the cause of all our selfishness. If we realised that we are Spirit—children of God, what then would we care for our bodies, or for all these worldly possessions? So the Bhakta says: "Lord, I have nothing, I want nothing. I place myself at Thy feet, do with me as Thou thinkest best." All care, all anxiety is gone. And this state of resignation brings that peace that passes all understanding. The soul is then free from all worldly attachment.

The aim of the Bhakta is very high. He does no longer want to spend his time in reasoning and arguing and philosophising about God. He wants to realise God, he wants to see Him, to talk to Him, to feel His presence.

And can we think of any greater joy and happiness

than to have God for our friend, to have Him as our dear companion?

Therefore let us strive with all our heart to cultivate love and devotion towards God, that in the end we may attain Him. And then peace and happiness will be ours for all eternity.

THE PRESENT MOVEMENTS AND THEIR POSSIBILITIES.

By Khagendra Nath Sikdar, M.A.

The movements in India present a veritable riddle to most of the serious thinkers of the country; and their importance and possibilities can hardly be brought within the range of human comprehension unless their inner psychology is properly understood, and the mists that hang over them are dissipated by the keen rays of a searching analysis. India has ever been the centre of attraction for the different races of the world and the meeting-ground of manifold forces. The influx of these various currents of ideas into the vortex of Indian civilisation has always been the fruitful sources of the readjustment of her social conditions and the clarification of her political atmosphere; but the fundamental spiritual basis of Indian life has not undergone any alteration in spite of so many social and political transformations varying with the spirit of the different ages. It is an outstanding phenomenon that after a period of passivity and listlessness there comes in every age and every clime a wave of forces, which breaks down the encrustations of ages and opens anew all the silted channels of national life and, to crown all, resuscitates the dormant energies of humanity. An electric current seems to pass through and galvanise every limb and every part of the living organism, and there is, consequently, a spontaneous outburst of

activities in different spheres. Such is indeed the condition of India to-day. A spirit of rejuvenescence has again come upon her after a long period of morbidity and slumber. The political atmosphere of India is electric to-day, and the manifold movements that have been set on foot by the master-minds of the age have inspired gloomy forebodings in most minds. The social conditions which stand in need of a thorough revision and readjustment have also taken a new turn. Thus these movements sparkling with manifold possibilities testify unmistakably to a general ferment in the country.

But this ferment, it must be understood, is not merely an accident, but is the result of an age-long silent action of some dynamic forces which have been guiding and moulding the destinies of the country. Even if we ransack the history of Europe which is the matrix of material civilisation, it will be seen that just before the inauguration of the modern age in Europe various democratic movements of the sort now sweeping over India, were going on there in the thirteenth and fourteenth centuries. The latter was practically an age of popular movements which facilitated the steady growth of the consciousness of individual and collective rights among the people. The forces that brought into being the social and political movements had been at work even in the middle ages but they found their fullest expression in the above two centuries as well as in the subsequent ages. The Renaissance and the Reformation were but the expressions of the spirit of restiveness engendered by an unnatural strangulation of legitimate human aspirations under the stifling influence of the mediæval "churchianity". The Renaissance opened up the eyes of the dumb millions to the actualities of the situation, and the Reformation coming in its wake clarified the social, political and religious atmosphere of Europe. The oppressive trammels of the mediæval system gradually crumbled to pieces as the lower classes forced their way upwards. Europe thus came to be divided vertically, instead of, as before, horizontally.

The present movements of India bear a good deal of resemblance to those of Europe. The Indian "Leviathan" has been roused to-day from its benumbing torpor by the sound of the alarm and at the sight of the impending socio-political catastrophe terribly hanging overhead like the sword of Damocles for its utter annihilation. There is a lively stir and commotion among the masses as a result of the accumulation of forces under the ægis of the by-gone prophets as well as of the modern great actors in the socio-political drama of Indian life. The past and the present developments of the country bear out the fact that our social and political resurrection is inextricably bound up with our spiritual resurgence. The rabid political enthusiasts might in their blinding self-conceit ignore the inner current of spirituality which has been regulating the different gamuts of Indian aspirations and pursuits. But this studied ignorance may with safety be treated with indifference in view of the fact that the leaders of the present movements are trying to be armed with "Renunciation and self-sacrifice"—the only invincible weapons in the hands of the mild Indians. Besides, it is a fact to-day that behind these kaleidoscopic changes and the rapid march of events in the cinematograph of Indian activities, there is that dynamic spiritual force which has ever been the formative factor in India's social, political and religious movements.

But leaving aside the inner psychology of these present movements, if we turn our eyes to the actual situation, we shall be startled to find that those who pose themselves as the custodians of the interests of humanity and are playing with the destinies of their dumb brethren, have failed to envisage the real needs of the hour. They have forgotten that the time for self-conceited isolation has gone by. Even the down-trodden millions will no longer pay an intellectual assent to whatever is done by the pampered wiseacres of the land. But on the contrary there is a growing consciousness among the masses of their legitimate rights and privileges which had

so long been denied to them. So obsessed are we with our own personalities and the fancied notion of our intellectual superiority that we have lost our capacity to understand where the real life of the country pulsates. Let us give up our vain search for it in the whiz and whir of towns where "wine and wassail waken strife", but stand shoulder to shoulder with the peasants and the rustics in their humble cottages, and we shall feel an unprecedented impact of enthusiasm beating in the noble breasts of the dumb millions. This enthusiasm which is now manifest amongst the masses must not be allowed to fizzle out, but rather the narrow bounds within which it remains cooped up, must be expanded so as to enable the people to have more light and life for their future emancipation. It is the duty of the leaders not only to promote and foster but also to guide and control the country's advance on proper paths, and to provide safeguards as far as it is in their power, so that the enthusiasm which a sudden awakening is apt to engender in the minds of men, may not impair or weaken the conservative forces without the constant silent action of which no nation can achieve true greatness and well-being—the forces of respect for order, reverence for law and good custom. No doubt the wheels of all such movements must glide along the path of national improvement; but they must not be allowed to run amuck and thus go to rack and ruin. It will remain as a standing blot on the pages of Indian history if even now the privileged few who talk so much of their spirituality, catholicity and broader intellectual outlook and sympathy, do not come down from their tower of callous isolation and extend to their fellow-brethren the rights and privileges so long monopolised by them. The fate of India is trembling in the balance to-day, and she stands in need of being divided vertically instead of, as before, horizontally. And it is a foregone conclusion that unless the doors of equality and fraternity are opened to the masses, unless there is a thorough readjustment of the social conditions at this psychological hour, the bright possibilities with which the

present movements are fraught, might in the near future be neutralised by the common ruin of the mighty "Samson" and the hard-hearted "Philistines."

RELIGION—ITS NEED AND IMPLICATION.

By Swami Pavitrananda.

The whole world seems to be rushing headlong into the vortex of destruction. As in individual life, so in the life of nations, we do not actually know what we are doing and what we should do. The ball has been set rolling. It is going down lower and lower, and in vain do we try to stop it. Some power has thrown an apple of discord into human society, and we are bitterly fighting with one another, though we hardly know what that fighting is for. Somehow or other peace has gone from the world. Long it will remain a cherished hope to get it back, however fondly we may be expecting the birth of a new saviour to do this. At present we are, as it were, in a melting pot, boiling day and night within and without. Though the less sensitive few amongst us have been trying to cover up the wretched state of things with polished ideas, it remains ever the same. It is strange that the distress of the world has not as yet been sufficient to call up another Buddha or Christ to give up the throne or to die on the cross for the redemption of humanity.

No wonder that at such a crisis we see numberless societies and associations starting up like mushrooms and professing that they have, after all, found out the panacea for the existing evils. But the pity is that each of them adds fresh difficulties and makes the situation worse. Fight between nation and nation, sectarian and religious quarrel, clash of individual interest and conflict of ideals—all these have combined and robbed our peace and rest. Can religion save us?—is a question that suggests itself when all other means have failed.

If we look into the history of the world and study carefully the critical periods it passed through, we see

that it was religion that, commanding all the forces of good, came to the rescue and restored the lost balance and order of society. But unfortunately for us religion has almost been ousted from the world now. Of late the land of the children of Christ saw a deluge of bloodshed and has not as yet been able to regain its normal state. The nation of Sri Ramachandra and Sri Krishna has become a sleeping leviathan, with no strength and vitality to adjust itself to the changed conditions of life. To whom will the people go for religion? Everywhere, whether in the East or in the West, the priests and clergymen, the supposed custodians of religion, have fallen from the higher ideals of life and lack real spirituality. They cannot therefore satisfy the cravings of earnest souls, even though they consider that they possess the key to heaven. Religion, which is truly speaking realisation and manifestation of the inborn Divinity of man, has become, in the hands of the so called spiritual ministers, a set of dogmas grounded in intellectual assent or dry routine work. Rites and ceremonials have taken the place of earnestness, sincerity and faith.

Naturally, the generality of people are frightened out of their wits at the name of religion. They avoid the precincts of religious life, because the intricacies that have been invented are too much for them. But if they are given to understand that religion in its essence is a very simple thing—it is being and becoming what men really are—they may give up this unnatural dread. The fundamental principles of religion, sifted from the useless stuff that has gathered round it from time to time, should be brought home and presented to them in popular forms.

Now the great question is: Can religion be given at all? Is the imparting of spirituality possible? Some are of opinion that it is not a thing that can be transmitted. Ideas of science, literature, history, art and philosophy can of course be given. But religion, being an entirely personal affair of the inmost recesses of our hearts, cannot be instilled from outside. It is too subtle and ethereal. There is no external access to the place where religion

grows. But we think this is more or less the case with all kinds of education, secular or spiritual. In the strict sense of the term, education is a growth from within. Outside help simply serves as a stimulus. What is not within cannot be supplied from without. The song that is not in the record cannot be drawn out by any gramophone in the world. You cannot hammer a dullard who has nothing of music and poetry in him into a violinist or a poet. Hence as in intellectual training so in spiritual education all that the teachers can do is to quicken the latent possibilities of the aspirants and help their inward growth.

Let us take concrete examples furnished by the lives of the prophets, saints and sages, and consider in their light the truth of what we have stated above. Chaitanya Deva transformed the life of Jagai and Madhai who were confirmed rogues and pests to the society of those times. Christ reclaimed Mary Magdalene and others who were fallen in public estimation, and led them Godward. Sri Ramakrishna accepted as a disciple Girish Chandra Ghose, the late actor-dramatist of Bengal, who was highly intemperate, and gave a good turn to his life. In this way many scoundrels have turned into saints through the benign influence of religious teachers. But we should bear in mind that in all these cases what the teachers did was simply to stimulate the natural growth of the hidden divine qualities of those persons by love, blessing and advice. So we cannot say that religion cannot be imparted. Let us rather confess that we do not know the method.

It is true that Buddha, the enlightened one, was not, strictly speaking, indebted to any one for the vision of the blessed state of Nirvana that he obtained and preached. We cannot say that Sankara would not have been the prophet and seer that he was but for extraneous aid. The world did not create such figures, rather they came to reform the world. The world did not show them the way; rather they illumined its benighted path and led mankind to its haven of peace and blessedness. Such teachers evinced from their very birth an inborn religious

tendency coupled with an intense hankering after God. They rushed, as it were, towards their cherished ideals, heedless of consquences, and the external forces only accelerated their speed.

But such personalities are few and far between. They come after long intervals. The majority of us are in the dark, groping helplessly one way or another. On the quicksand of life few of us have got any firm stand wherefrom we can look upon ourselves as safe and secure and call out to others on the way to being drowned to come by our side, and rescue them from an imminent danger. Then are we doomed? No. Considering that we are all sparks of the Divine Effulgence, that we are all children of the same Heavenly Father, we need not despair. Let us feel in our heart of hearts that the state we are in is only a passing phase which cannot last long. Let us be earnest and sincere. Help is bound to come as it came in the lives of those who struggled from a lower state and raised themselves to saintliness.

One word to the professional teachers of religion who go about preaching and helping others out of darkness. They should bear in mind that what is essential in spiritual ministration is life. Let the life of the teacher speak rather than his tongue. The silence that results from higher visions is more potent than volumes of empty lectures and discourses. The Shastras abound with theories and principles as well as rules and regulations for the guidance of man. But the aspirants lacking in discrimination and right understanding often get confounded in their mazes. Living examples of men who have themselves realised the Truth or tried sincerely to realise it, have always been more effective in all countries. Rightly does the Swami Vivekananda say:—"What the world wants to-day, is twenty men and women who can dare to stand in the street yonder and say that they possess nothing but God." Such a handful of men is quite sufficient to revolutionise the world. In the absence of such powerful agencies, evangelical activities, if undertaken at all, should be done in a spirit of service. The teachers who are familiar with

the scriptures should not walk with airs of superiority, but rather behave themselves as servants of society. Let them carry the higher principles of religion to the door of all in a spirit of humility and thus be helped themselves by helping others.

SRI KRISHNA AND UDDHAVA.

CHAPTER XII.

उद्धव उवाच ।

यस्त्वयाभिहितः पूर्वं धर्मस्त्वद्भक्तिलक्षणः ॥
वर्णाश्रमाचारवतां सर्वेषां द्विपदामपि ॥ १ ॥
यथानुष्ठीयमानेन त्वयि भक्तिर्नृणां भवेत् ॥
स्वधर्मेणारविन्दाक्ष तत्समाख्यातुमर्हसि ॥ २ ॥

Uddhava said:

1—2. Thou hast already[1] spoken of religion which makes for devotion to Thee, and is meant for all human beings with or without the observances of caste and order of life ; please tell me, O lotus-eyed One, how by practising that religion for himself a man may attain to devotion to Thee.

[1 *Already*—*e.g.* in Chapter V.]

पुरा किल महाबाहो धर्मं परमकं प्रभो ॥
यत्तेन हंसरूपेण ब्रह्मणेऽभ्यात्थ माधव ॥ ३ ॥
स इदानीं सुमहता कालेनामित्रकर्षण ॥
न प्रायो भविता मर्त्यलोके प्रागनुशासितः ॥ ४ ॥

3—4. The supreme and blissful religion which Thou,

O mighty-armed Lord, O Madhava, didst once[1] expound —so it is said—to Brahmâ in Thy Swan-form, has now, O Queller of foes, almost ceased to be in the mortal world, owing to the great passage of time, even though it was once inculcated.

[1 *Once*—The reference is to Chapter VIII.]

वक्ता कर्त्ताविता नान्यो धर्मस्याच्युत ते भुवि ॥
सभायामपि वैरिञ्च्यां यत्र मूर्तिधराः कलाः ॥ ५ ॥

5. O Achyuta, there is no other teacher, originator or defender of Religion on earth than Thee, no, not even in the court of Brahmâ, where the sciences[1] are present in visible forms.

[1 *Sciences*—The Vedas etc.]

कर्त्राऽवित्रा प्रवक्त्रा च भवता मधुसूदन ॥
त्यक्ते महीतले देव विनष्टं कः प्रवक्ष्यति ॥ ६ ॥

6. O Madhusudana, when Thou, the Originator, Defender and Expounder of it wilt leave the earth, Religion too will die. Who, O Lord, will then explain it?

तत्त्वं नः सर्वधर्मज्ञ धर्मस्त्वद्भक्तिलक्षणः ॥
यथा यस्य विधीयेत तथा वर्णय मे प्रभो ॥ ७ ॥

7. Therefore, O Lord, who knowest all religions, please describe to me which of us is fit for that religion which makes for devotion to Thee, and how he is to practise it.

श्रीशुक उवाच ।

इत्थं स्वभृत्यमुख्येन पृष्टः स भगवान्हरिः ॥
प्रीतः क्षेमाय मर्त्यानां धर्मानाह सनातनान् ॥ ८ ॥

Suka said:

8. Thus asked by His own foremost servant, the Lord Hari was pleased and described the time-honoured religions for the good of men.

श्रीभगवानुवाच ।

धर्म्य एष तव प्रश्नो नैःश्रेयसकरो नृणाम् ॥
वर्णाश्रमाचारवतां तमुद्धव निबोध मे ॥ ९ ॥

The Lord said:

9. This question of thine, O Uddhava, is righteous, for it will promote the highest good of men who observe the duties of caste and order of life. Learn that religion of Me.

आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः ॥
कृतकृत्याः प्रजा जात्या तस्मात्कृतयुगं विदुः ॥ १० ॥

10. In the beginning, in the Krita or Satya Yuga, men had but one caste which was known as Hamsa. People attained the consummation of their desires from their very birth, and hence the age was called Krita ('achieved').

वेदः प्रणव एवाग्रे धर्मोऽहं वृषरूपधृक् ॥
उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषाः ॥ ११ ॥

11. In that primæval age, Om was the Veda, and I was religion in the form of a bull.[1] The people of that age, who were pure and given to contemplation, used to reflect[2] on Me, the Pure One.

[1 *Bull*—The four legs of the bull signify that religion was then intact. In each succeeding Yuga it lost a quarter.

2 *Reflect*—There was no external worship.]

त्रेतामुखे महाभाग प्राणान्मे हृदयात्त्रयी ॥
विद्या प्रादुरभूत्तस्या अहमासं त्रिवृन्मखः ॥ १२ ॥

12. At the beginning of the Treta[1] Yuga, O noble soul, the science of the Veda appeared from My[2] heart, through the agency of the Prana. Out of that I became the sacrifice with its threefold adjunct.[3]

[1 *Treta*—This comes immediately after the Satya Yuga.

2 *My*—refers to the Lord's Virat aspect.

3 *Threefold adjunct*—viz., the Hota, Adhvaryu and Udgata, who perform the different functions in connection with a Vedic sacrifice.]

विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः ॥
वैराजात्पुरुषाज्जाता य आत्माचारलक्षणाः ॥ १३ ॥

13. From the Virat[1] sprang the Brahmana, Kshatriya, Vaisya and Sudra, from the mouth, arms, thighs and feet respectively. They were distinguished by their specialised duties.

[1 *Virat*—The Lord as possessed of a cosmic body.]

गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम ॥
वक्षःस्थानाद्वनेवासो न्यासः शीर्षणि संस्थितः ॥ १४ ॥

14. The householder's life sprang from My thighs, the student life[1] from My heart,[2] the life of retirement into the woods from My chest, and monasticism was on My head.

[1 *Student life*—with chastity as its chief element.
2 *Heart*—a position below the chest.]

वर्णानामाश्रमाणां च जन्मभूम्यनुसारिणीः ॥
आसन्प्रकृतयो नृणां नीचैर्नीचोत्तमोत्तमाः ॥ १५ ॥

15. The tendencies of the different castes and orders of life among men were according to the place[1] of their origin: Inferior positions produced inferior tendencies and superior positions superior ones.

[1 *Place &c.*—in the body of the Virat.]

शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् ॥
मद्भक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः ॥ १६ ॥

16. Control of mind and the senses, contemplation, cleanliness, contentment, forbearance, straightforwardness, devotion to Me, compassion, and truthfulness—these are the tendencies of the Brahmana.

तेजो बलं धृतिः शौर्यं तितिक्षौदार्यमुद्यमः ॥
स्थैर्यं ब्रह्मण्यतैश्वर्यं क्षत्रप्रकृतयस्त्विमाः ॥ १७ ॥

17. An indomitable spirit, strength, patience, valour, fortitude, liberality, enterprise, steadiness, devotion to

Brahmanas, and lordship—these are the tendencies of a Kshatriya.

आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्मसेवनम् ॥
अतुष्टिरर्थोपचयैर्वैश्यप्रकृतयस्त्विमाः ॥ १८ ॥

18. Faith in God, charity, humility, service unto the Brahmanas, and an insatiety from the amassing of wealth—these are the tendencies of the Vaisya.

शुश्रूषणं द्विजगवां देवानां चाप्यमायया ॥
तत्र लब्धेन संतोषः शूद्रप्रकृतयस्त्विमाः ॥ १९ ॥

19. Attending on the Brahmanas, the cows[1] and the gods with sincerity, and being contented with what he gets therefrom—these are the tendencies of the Sudra.

[1 *Cows*—are held sacred because of their yielding milk out of which the *ghee* for making sacrifices is prepared.]

अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः ॥
कामः क्रोधश्च तर्षश्च स्वभावोऽन्त्यावसायिनाम् ॥ २० ॥

20. Uncleanliness, falsehood, theft, atheism, barren disputation, lust, anger, and greed—these are the tendencies of a fifth class beyond the pale of the other four.

अहिंसा सत्यमस्तेयमकामक्रोधलोभता ॥
भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥ २१ ॥

21. Non-injury, truthfulness, freedom from theft, lust, anger and greed, and an effort to do what is agreeable and beneficial to all creatures—this is the common duty of all castes.

(To be continued)

REVIEWS AND NOTICES.

Nihal, the Musician and other Tales.—By Snehalata Sen. Published by S. Ganesan, Madras. Pp. 143. Price not mentioned.

There is something weird, mystic and supernatural in all the tales. It must be said that the lady writer has the gift of a story teller. The get-up of the book, with a suggestive cover design by the well-known artist Nanda Lal Bose, has become attractive.

National Problems.—By Chandra Chakravarty. Published by Ram Chandra Chakravarty, M.A., 58, Cornwallis Street, Calcutta. Pp. 155. Price Re. 1.

The author says something or other on all sorts of subjects, as for instance, Agriculture, Widow re-marriage, Birth-control, Newspaper, Malaria, Hookworm Disease, etc., etc. Incidentally he criticises some of the existing social and religious institutions. We shall give one specimen we came across by chance. "Ramkrishna Mission is predestined to die, for she is living on her capital and not on her accrued interest, preaching and practising continence and celibacy. Moreover the conception of God-intoxication, or God-absorption may be a seductive illusion, for soul as a separate existence from the somatic body or its survival after death is, according to modern thinkers, contrary to the biologic and psychologic principles." Comment is superfluous.

Vichar (Bengali).—By Haridas De. Published by Santi Sadan, Allahabad. Pp. 64. Price Re. 1.

A collection of poems on some of the deepest problems of life. The long list of errata at the beginning shows how carelessly the book was hurried through the press.

The Report of the Sri Ramakrishna Students' Home, Madras, for 1923.

The report is a good record of the work of the Home. Among other things we are glad to note the progress of the Residential High School, started in May, 1922 with a view to realise the Gurukula ideal. In addition to the intellectual and spiritual training, it has been arranged that the boys residing at the Home may learn to use their hands, legs and eyes by means of manual occupations. Besides, the internal management rests mostly with the inmates who thus learn self-reliance and self-help. The total strength of the boarders came up to 109 at the end of the year under review. It is noteworthy that the inmates get free board and lodge and are drawn from all classes of the Hindu community of South India. The building for the vocational training classes, begun in 1922, was completed during the year and now includes a carpentry shop, a weaving institute, a smithy and a show-room for drawings.

The total receipts during the year, excluding the endowments, were Rs. 67,589-5-5, and the expenses were Rs. 93,267-5-10, including Rs. 26,900-0-0 advanced for land etc. The balance at the end of the year was Rs. 42,037-3-0. As the Residential School classes are at present held in the living rooms, which causes a great inconvenience, it has become necessary to erect a separate block. We hope that the generous public will continue their hearty support and make the projected building an accomplished fact ere long.

The Twenty-third Annual Report of the Sri Ramakrishna Mission Home of Service, Benares, from January to December, 1923.

The work of the Home falls under three main heads. I. Indoor service :—(*a*) Indoor general hospital, (*b*) refuge for aged invalids, (*c*) Boys' Home, and (*d*) Girls' Home.

II. Outdoor service :—(*a*) Outdoor dispensary, (*b*) Outdoor relief to poor respectable families, and (*c*) special emergency relief. III. Spinning and weaving. In the indoor hospital for males, 1,126 patients, including 129 surgical cases, were admitted of whom 887 were discharged cured, 33 left treatment, 65 were still under treatment and 141 died. Out of the 89 beds for general patients and 14 beds for segregation cases, 72 per cent. remained occupied throughout the year. During the year a Male Invalid Block with 25 beds was opened. In the indoor hospital for females there are 113 beds out of which 96 per cent. remained occupied. In the outdoor dispensary 40,749 cases were treated of which 14,927 were new cases.

The Home depends upon public charity. In view of the large extent of work the authorities appeal for permanent funds to put its work on a stable basis.

The Ramakrishna Mission Sevashrama, Brindaban.

This Home of service extends medical and other necessary help to the poor people, specially the helpless pilgrims and Sadhus who visit this place of pilgrimage. During the quarter ending in March, 1924, its work was as follows :—(1) In the indoor dispensary altogether 40 cases were taken up, of which 26 were discharged cured, 1 left treatment, 1 was sent to the Government Hospital at Muttra, 6 died and 6 were still under treatment. (2) In the outdoor dispensary altogether 2,315 cases were treated, of which 639 were new cases. (3) Nine persons who were unwilling to come over to the Sevashrama were nursed and given medical relief at their own places. (4) Four Purdah ladies who had no means of subsistence were helped with a sum of Rs. 21 each per month.

In spite of the great demands upon the Sevashrama, it is a pity that it is labouring under financial difficulties. We hope that the generous public will come forward with substantial help, so that a permanent fund may be created for the efficient working of this philanthropic institution. Contributions may be sent to the Honorary Secretary,

Ramakrishna Mission Sevashrama, Brindaban, District Muttra, or to the President, Ramakrishna Mission, Belur, Howrah.

The Ramakrishna Mission Industrial School, Belur, Howrah.

With the object of making our young men self-reliant, manly and resourceful, the authorities of the Mission opened an Industrial School now located at the Math, Belur. The boys who are admitted there are taught weaving and a little carpentry, beside, literary instruction of the usual type. Everything necessary for the comfort of the students, in addition to free board and lodge, is supplied. The expenses of the school and the boarding house are met by Mushti Bhiksha, subscriptions, donations and free gift of yarn and cotton.

The institution stands in urgent need of (1) a permanent house for the school classes and for the students to live in, (2) funds for more looms, tailoring machines and carpentry instruments, and (3) funds for the maintenance of the boarders. Contributions, however small, will be thankfully received and acknowledged by the President, R. K. Mission, Belur, Howrah.

NEWS AND NOTES.

The Mass Education Movement in China.

In countries where the percentage of illiteracy is very high, a scheme of popular education with lantern slides is very effective. Not only is the method attractive, but it also enables the teachers to handle larger numbers of students.

In the 'Young Men of India' for May, Mr. D. F. McClelland gives a short account of an interesting movement for popular education by the 'visual' method in China. The work was first begun by J. Yen, the Chinese Secretary of the Y. M. C. A., who, encouraged by the

success of the 'visual method,' hit upon a very efficient programme. It consisted—first, in the selection of 1,000 commonly used characters from among the thousands of the chinese spoken language and the production of a simple, cheap literature, and secondly, in the organising of several cities for purposes of demonstration. The plan of instruction was such that the students could be taught to read and write the thousand selected characters within the shortest possible time. It was found that the course could be completed in ninety six lessons spread over a period of four months. It is interesting to note that the ages of the illiterates receiving education generally varied from ten to fifty.

The effectiveness of this scheme will be evident from the following description given by Dr. Robertson, of the China National Committee: "A very expert teacher is assigned a class of 250 in one room. Lights go out. The steropticon flashes on the screen coloured pictures, written sentences and enormously magnified individual characters. The teacher directs and then each section often reviews under its own student leader; again, the group as a whole. A powerful sub-conscious action is induced by means of many contacts: eyes see the graphic material, ears hear the voice of the teacher, throats repeat, minds grasp meanings, the hand writes, and 250 other voices pound on the eardrums in unison." Dr. Robertson rightly adds, "The results are not amazing. Students eat and sleep Chinese characters. They come through rain, flood and mud, and will not be denied."

The whole thing reads like a romance, and perhaps it might prove the most simple and sure means of solving the problem of the education of the masses.

The University of Nalanda.

Nalanda was once a seat of great learning, and its name is familiar to every student of ancient Indian history. Unlike Taxila and Benares, which were the strongholds of Brahmanical culture, Nalanda was a centre of Buddhistic culture. In point of efficient teaching and magnificent

establishment the University of Nalanda was almost peerless among the contemporary institutions and might even compete with some of the modern residential Universities of the West. Historians testify to the fact that many students and scholars from different parts of India as well as from the distant countries of China and Tibet used to flock there to prosecute their studies.

In an article appearing in a recent issue of the *Calcutta Review*, Mr. J. N. Samaddar, B.A., an erudite research scholar and professor of the Patna College, brings to light many important and interesting facts about the University of Nalanda. Writing in that connection he rightly observes that the University "fulfilled the dictum of Carlyle that a true University is a collection of books, as well as that of Newman as it was a school of universal learning, implying the assemblage of strangers from all parts in one spot, the alma mater of a host of distinguished logicians, grammarians and philosophers."

Though the question of the exact time of the foundation of the University of Nalanda is debatable, historians are generally unanimous on the point of its site. They localise it somewhere close to Bargaon, at present "a desolate, dust-covered hamlet about eight miles from Rajgir" in Behar. Modern excavations have revealed many interesting traces of some of its huge buildings, walls, gates, towers etc., that speak of its old glory. Hiuen Tsiang, the celebrated Chinese traveller who visited India in the seventh century A.D. and studied there as a student for some years, has left behind a nice account of the University. "The richly adorned towers," says he, "and the fairylike turrets, like pointed hill tops are congregated together. * * * All the outside courts, in which are the priests' chambers, are of four stages. The stages have dragon projections and coloured caves, the pear-red pillars, carved and ornamented, richly adorned balustrades and the roofs covered with tiles that reflect the light in a thousand shades, these things add to the beauty of the scene." But unfortunately, save and except the tanks all that now remains of its splendid

halls, corridors, temples and gates, is simply a heap of mounds, yielding a rich harvest to the archæologists.

As regards the method of teaching followed at Nalanda, it was quite efficient, including both the tutorial and professorial methods that hold good in present day schools and colleges. It afforded ample opportunities for close and intimate contact of the teachers and the pupils, and thus created not only mutual love and confidence but also stimulated an all-round growth in the students. The curriculum of study had in it all the important subjects, religious and secular, which were current in those times. Thus it included, in addition to the Buddhistic scriptures and the Jataka stories, the Vedas, general literature, grammar, logic, metaphysics, medicine, magic and the like. Hence the students who studied there became proficient in the different branches of learning and commanded the respect and admiration of all at home and abroad. The services of some of the scholars and professors from Nalanda were requisitioned by foreign universities, and they added to the name of the mother university.

Of all things Nalanda could be proud of its excellently equipped library that contained a very large collection of general books as well as Hindu and Buddhistic scriptures, affording the students great scope for research. This library consisted of three grand buildings, called Ratnasagar, Ratnodadhi and Rantnaranjaka associated with the three jewels,—Buddha, Dharma and Sangha. Palæographic evidence goes to show that it was destroyed by fire and was rebuilt till at last it succumbed to the ravages of time.

WHAT BAHAISM CAN OFFER.

The founder of this school of thought was a Persian saint of the nineteenth century, named Mirza Husein Ali, better known by his mystic title Baha Ulla. He came and preached his religion at a time when Persia was badly in need of reformation. The field of his noble work was prepared by the spiritual ministration and martyrdom of Mirza Ali Mahommed who came before

him and predicted his appearance. After passing through the hard and austere life of a Darbesh, Baha Ulla became illumined and declared himself the Imam Mahdi, the Chosen One. By his saintly character and magnetic personality, he soon created an intensely spiritual atmosphere around him and set to work for the regeneration of his country. The small band of his followers became the nucleus of a religious movement that exists to-day and is doing its evangelical work in its own way.

In a recent issue of the Modern Review Mrs. Stannard gives a short account of the life of Baha Ulla and his religious doctrine. "When Baha Ulla appeared," quotes the writer from a work by the historian, Dr. Esslemont, "he declared that the promulgation of truth by such means (warlike resistance) must on no account be allowed even for purposes of self-defence. He abrogated the rule of the sword and annulled the ordinance of 'Holy War.' 'If ye be slain it is better for you than to slay.' It is through the firmness and assurance of the faithful that the cause of the Lord must be diffused.' This principle of non-resistance to violence propounded by Bahaism has a close resemblance to Mahatma Gandhi's creed of Ahimsa and Satyagraha that is now being resorted to for remedying social and political evils in India and elsewhere.

Baha Ulla had his own conception of the future peace of the world, which if worked out will solve many knotty racial and national problems. Peace and harmony can only be established, according to him, if the stronger nations agree to a universal disarmament and combine to protect the weaker nations. Unlike the usual practice he threw "the responsibility of defence not specially on the nation attacked but on all the others, individually and collectively. The principle underlying this idea is that mankind is one community and should be considered as that when any portion of its unitive life is threatened with hostile intention." The warring nations of the West will do well to take to heart this noble teaching of Bahaism

and come to a better and more sympathetic understanding amongst themselves.

Leaving aside the controversial question of the philosophical grounding of the Bahai movement, we must say that it is doing much good to humanity by trying to reconcile the divergent schools of thought. Already its influence is being felt distinctly among certain sections of Jews, Christians and Moslems.

The Late Sir Ashutosh Mukherjee.

It was with a heavy heart that we received the news of the passing away of Sir Ashutosh, one of the brightest jewels India has produced. The sad event took place on the 25th May last at Patna where he had been to conduct a legal case. His death was so sudden, so unexpected and so shocking that it came like a bolt from the blue. A wail has therefore gone forth from the hearts of thousands of his countrymen who are now keenly feeling his want.

His versatile genius combined all that was noble and great. A profound scholar, an astute lawyer, an efficient judge, a sincere patriot and a veteran educationist, Sir Ashutosh was really an object of pride and glory to the country. But it was specially in the field of education that his services were invaluable and unparalleled. The spread of higher education was ever the dearest concern of his life. The Calcutta University, of which he was the Vice Chancellor for several terms, was the centre of his untiring energy and whole-souled devotion, and she owes not a little to Sir Ashutosh for what she is now. The Post-Graduate Department, the initiation of the Research work by the students and the foundation of the University Law College and the Science College are the living testimonies of his labours of love to his alma mater.

Besides his many and various public activities that made him a notable figure in the country, Sir Ashutosh was superb as a private man. His magnetic personality, his independence of character, his large-heartedness, his

appreciation of talents and his simple, suave manners drew around him a big circle of staunch admirers. The student community of Bengal found in him an unfailing source of inspiration and strength, for he was their friend, philosopher and guide in their trials and difficulties.

Sir Ashutosh is no more. All that was earthly and mortal of him has been reduced to ashes. But his rare achievements and services remain and will ever be lovingly cherished as a rich legacy by generations yet to come.

YOGIN MA.

We are extremely grieved to learn about the passing away of Jogin Ma—one of the foremost lady disciples of Sri Ramakrishna. Jogin Ma or Jogin-Mother, as the Sister Nivedita calls her in "The Master as I saw Him," was one of the most fortunate and pious ladies who lived more or less continually in the household of the Holy Mother. She first came in personal contact with Sir Ramakrishna when he was living in the temple garden at Dakshineswar, and surrendered herself completely at his feet on the very first day of her meeting him. She received her initiation from the Master, and used to spend the greater part of the day in various religious practices. Referring to her Sri Ramakrishna once remarked—"This lady is a devotee of rare spiritual attainments. In the fulness of time people will wonder at her many realisations." This prophecy was fulfilled to the letter. For after a short period of spiritual practice Jogin Ma used to fall into trances while meditating on God. And later, her saintly character, her unique devotion and remarkable strength of mind always drew the reverence and admiration of all who came in close touch with her.

Jogin Ma was suffering from various ailments for sometime past. But few expected that the end would come so soon. Three days before her passing away she said that she would not be able to talk any more and would like to observe silence, and fell into an apparently unconscious state. She left her mortal

body at 10-30 P.M. on the 4th June last. Jogin Ma has passed into life eternal. But her noble memory will ever continue to be a source of inspiration and strength to all the children of Sri Ramakrishna, lay as well as monastic.

THE BIRTHDAY OF SRI RAMAKRISHNA AT SAN FRANCISCO, U. S. A.

The birthday anniversary of Sri Ramakrishna was celebrated with due solemnity and grandeur at the Hindu Temple, San Francisco, on the 9th March, 1924. After a short meditation with prayer by Swami Prakashananda and a song by Mrs. Allan translated from Bengali, the Swami gave an interesting discourse on "Sri Ramakrishna's message to the world."

He said in part:—"Many a soul inebriated with the love of God has blessed this planet of ours, but the study of Sri Ramakrishna's life reveals that his was a unique life. Others came to lay stress on one side of spiritual unfoldment, while his message was so broad and universal that it was meant for the whole human race. We come across the message of harmony in the oldest of the Vedas—'Truth is one, sages call it variously.' But the ideal remained there in seed form, until Sri Krishna preached, 'Whosoever comes to Me, in whatever way, I reach him!' Sri Krishna made the seed grow, as it were, into a plant, and it was left for Sri Ramakrishna to develop it into a big tree, spreading its branches in all directions and giving shelter and help to votaries of all faiths and religions." The Swami concluded his lecture by mentioning one important feature of Sri Ramakrishna's life and teachings, which was the Motherhood of God, to be realised by looking upon all women as visible representations of the Divine Mother.

Next, Swami Prabhavananda spoke on "The keynote of Sri Ramakrishna's life." He said among other things: "Sri Ramakrishna is the fulfilment of the needs and demands of the present age, and the more the world

knows about him, the better for the world. His was a life without the least idea of egotism. His whole life was a life of sacrifice for the good of humanity. He came to form no particular sect of his own. But his message was the message of universal religion—that religions are not contradictory, but they all lead to the same Goal."

THE ANANDA-ASHRAMA, LA CRESCENTA, U.S.A.

The members of the Ashrama, an extension of the Vedanta Centre of Boston, consecrated themselves on the 6th March last to a spirit of universal love and tolerance at a special service held in honour of the birthday of Sri Ramakrishna, who exemplified in his life the ideals of every great religion.

On the 12th March Swami Paramananda, the monk in charge of the Ashrama, who became the honoured guest of the La Crescenta Women's Club, delivered an address on "The Great Culture of India" and was highly appreciated by all.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—Swami Vivekananda.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

News came just now that the Holy Mother's condition was gradually becoming critical. When the letter was read out to the Swami he remained grave for a few minutes, and then said:

Everything in this world has a dissolution. You won't find anything in it that escapes this fate. Death is but another name for dissolution. The authors of our Shastras say that everything that has an origin must die. A thing, according to the sage Yaska, "is born, exists, grows, attains maturity, decays and dies." Whatever has a birth—every creature, and vegetable too—is subject to this sixfold transformation. Do you find any departure from this rule anywhere? The authors of our Shastras

have pronounced the last word on this as on other allied subjects. Their doctrine of Reincarnation is very grand. The Christians have nothing corresponding to that. Their idea is that when a man dies and is buried, his soul lives for a long time in that grave. Then, on the Day of Judgment following the destruction of the world, Jesus Christ will take his seat on the right side of the Lord; the angels will take all the souls out of their graves, and those about whom Jesus will say, 'I know them,' will be sent to heaven, while those of whom he will deny any knowledge, shall have eternal damnation. See, what a dreadful thing! Many a lady with naive faith, in the West, feels very miserable if her child dies before Baptism. For the Protestants believe that one who is not baptised shall have eternal damnation after death. The Roman Catholics have a place called the purgatory, through which, they believe, even the unbaptised souls can pass to heaven. How far Vedanta has saved the people of the West, well, they only know.

About the doctrine of Reincarnation they say that it is very logical, for there ought to be a chance for all. If one fails to attain the goal in a single birth, one can make up for it in the next, and so on. Here you have no idea of what a revolution the Swami Vivekananda has brought about in the world. He has changed the entire thought-current of the West. The New Thought Movement had its rise and full play just after his preaching those doctrines of his. Western philosophy can bear no comparison with Hindu philosophy. Our sages declared long ago the final conclusions to be reached on the subject.

At Almora, the chief clergymen used to say to F—, "The reason why we cannot make any impression on the

Hindus is because of their philosophy." You can't find anywhere a philosophy like ours.

The authors of our scriptures reached Unity, beyond which, of course, there is no progress. Swamiji has said that Chemistry will have reached its goal when it has succeeded in discovering an element that is the primal unit. It cannot go further than that. The American scholar who has written the introduction to the Harvard Address of Swamiji has said that though they had not been converted by his doctrines, yet they unhesitatingly acknowledged that the idea of unity which he preached was quite a new thing, and exceedingly appealing to them.

The more people are learning to think, the more are they reluctant to accept the Bible. With Emerson there originated a new sect in the West called the Unitarians. They, too, have a fine literature of their own. Carlyle has, to a great extent, tried to maintain the authority of the Bible, because, you know, he was a hero-worshipper. But Western philosophy does not accept the Bible. You must have read how, the other day, Sj. Akhil Chandra Dutt, in the Bengal Council, exposed the Westerner's scanty faith in the dictum of the Bible, "If one smites you on the right cheek, turn to him the left also." Lots of people have this mentality. The Unitarians say, "If Jesus is the son of God, so are we." Well, the great War has shown which way they are going in the West. Their only destination is enjoyment, and you know materialism can never lead to any permanent good.

How beautifully has Tulasi Das expressed it—"Where the Lord is, there is no desire; and where there is

desire, there the Lord is not. Both can never co-exist, like the sun and night!"

In Bengal, too, there has recently grown up a party for combining Yoga and Bhoga—spirituality and materialism.

One of the audience referred to an article in a vernacular magazine, refuting the idea expressed by Tulasi Das and attacking Sankaracharya. He also mentioned a letter published in another journal, seeking to harmonise spirituality and materialism. At his request the Swami listened to the letter in question being read, and at the end of it remarked:

I like the concluding portion of it. But the writer has no idea about Maya. The highest attainment of philosophy is the theory about Maya. People won't study Sankara, but would only criticise him! He is the great Teacher of Knowledge, and those who abuse him without any reason will do so at their risk. There are two quotations from the Gita in that letter, and both are quoted amiss. What a deal of worthless stuff they circulate along with a little that is good! But you see, they, too, have their appreciators among the people. To be frank, I can't at all follow what they mean to say. There are not wanting fools who won't understand a bit of Sankara and yet would dare to criticise him.

You all have read the Shastras—why don't you write a reply? Why do you shrink from a duel? Why should you be afraid of speaking out the truth? You ought to write in the papers. Here, too, you are arguing the point. You can as well put that on paper. Just think of the amount of help you are getting from Sankara, and

yet you are silent against these undeserved attacks made on him!

What nonsense does the writer mean? Nowhere has Sankara said that we must all fly to the woods. He himself has done a world of good. Just study his life! We are all in the world, and where should we go, leaving it aside! But doing good to the world is not an end in itself. The world will remain as it is. As Sri Ramakrishna used to say, it is but a dog's tail, which won't straighten! But in trying to help the world, you help yourself—you realise your freedom.

Whenever Sankara has argued, he has refuted all his adversaries with the greatest ease. But he himself was a worshipper of Sakti, in whom he had perfect belief. His very hymns prove this. In the Sankara-Vijaya, also, it is written that it was he who introduced the worship of the Five Deities* in India. Sri Ramakrishna used to say, "No one can be a preacher without worshipping Sakti." It requires the finest intellect to understand Sankara, and where this is wanting, you have only childish criticisms.

OCCASIONAL NOTES.

"And what are you doing now,......promenading the seashores with books in your hands—repeating undigested stray bits of European brain-work, and the whole soul bent upon getting a thirty rupees clerkship, or at best becoming a lawyer—the height of young India's ambition, —and every student with a whole brood of hungry children cackling at his heels and asking for bread! Is

* Ganesha, Surya, Vishnu, Shiva and Sakti.

there not water enough in the sea to drown you, books, gowns, University diplomas and all?"—Thus did the great Swami Vivekananda address our educated young men two decades ago. He was really pained to see them so much demoralised—so much carried away by the baneful influences of the Western education. Had Swamiji been alive at this hour, he would have been happy to notice a stir of life everywhere, specially among those who are young. The spell which hypnotised the nation and created in almost every mind an inordinate craze for the Western culture and an utter disregard for the ancient traditions, is now gradually losing its power. The saner section and those who guide the destiny of the people, are now keenly feeling that it is the Western educational system, transplanted upon the Indian soil, which is mainly responsible for this cultural demoralisation and degradation. And so we hear nowadays from the platform and the press so much about educational reform. There can be no difference of opinion that education conducted on national lines and national ideals will be the panacea for the existing evils.

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But before giving a definite scheme, let us see what education means and what its psychological conditions are. Rightly understood, education has a deeper and more comprehensive significance than it generally has nowadays. It is a preparation for life eternal, and its ideal is to make man a *man* in the true sense of the term. A person may have vast scholarship and erudition which is in itself enviable to many, but all his knowledge is a vanity of vanities unless it uplifts his soul, chastens his character

and ultimately unfolds his inherent Divinity. A simple, honest, dutiful, God-fearing peasant who is looked down upon as uncultured and illiterate, is more advanced, according to us, than most of our so-called educated people, though he does not know how to read and write. He has his moral sense developed in him, and he walks always with a clear conscience. His wants are few, and contentment and cheerfulness which are so rare in this world, are stamped on his face. Our point will be clear if we refer in this connection to those saintly teachers who had no education in the strict sense of the word, but still commanded the greatest worship and admiration from the people by their unique life and teachings. For instance, Kabir and others. We cannot say that they were not educated. By their intense Sadhana or spiritual discipline, they awakened their inner divine consciousness and thus got an access to the fountain of eternal wisdom. And the words that fell from their lips were illuminating and could solve the greatest riddles of existence which ordinary knowledge cannot explain. Hence we must admit that properly speaking they had education, whereas the majority of mankind are simply making a travesty of it. "Education," says the Swamiji, "is the manifestation of the perfection already in man. It is neither book-learning nor diverse knowledge but the training by which the current and expression of the will are brought under control." It is a growth from within, and not an accumulation of something from without. It is the development of the internal possibilities of man by a systematic culture of his different faculties through study, observation, reasoning, contemplation, meditation and such other aids. Educa-

tion has, therefore, a mission as sacred as that of religion itself.

* * *

But unfortunately very few understand these deeper implications of education and do more harm than good by trying to mould the young minds according to their limited ideals and individual whims and caprices. A sculptor or an artist who produces a work of art, has to handle such inert things as a piece of marble or wood. He hammers and chisels the material and fashions it according to his own design. But a teacher has to deal with a living substance, *viz.*, the human mind which is extremely subtle, complex and elusive. "No one can teach anybody. The teacher spoils everything by thinking that he is teaching. * * * Within man is all knowledge— even in a boy it is so, and it requires only awakening, and that much is the work of the teacher. We have to do only so much for the boys that they may learn to apply their intellect to the proper use of their hands, legs, ears, eyes, etc., and finally everything will become easy"—says the Swamiji. Let those who are entrusted with the work of training and teaching students, watch, suggest and encourage, and not impose. It is an error, nay, a tyranny to interfere with the freedom of the learners at every step. An undue restraint has been responsible for the wastage of much human material which would otherwise have produced many great and useful men.

* * *

Based as it was on a close study of human psychology, our ancient educational system was very comprehensive, efficient and practical. It aimed at a harmonious

development of all the sides of man. As the body, mind, moral sense and spiritual consciousness are interdependent, all were given the due attention and care they needed. The training imparted was at once spiritual and secular. Not only was it a key to the liberation of the soul from earthly bondages, but it also pointed out one's worldly duties and was a means to material prosperity. So there arose in those days highly developed spiritual men soaring in other-worldly bliss, as well as citizens proficient in the different branches of secular knowledge and vocational arts. Along with Para Vidya which leads directly to the realisation of the Self, Apara Vidya, including literature, grammar, rhetoric, prosody, astronomy, mathematics, medicine, politics, etc., was also assiduously cultivated. But the key-note of ancient Indian life being spirituality, Apara Vidya was considered inferior in rank and was useful only if it subserved and acted as a means to the highest end.

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For a thorough working out of these ideals of education there was in those days the invaluable system of Gurukula. Every child of the three twice-born castes was required by this system to undergo along with study a hard discipline, physical, mental and spiritual, for a period of several years under a Guru in some forest retreat. This life, away from the dust, noise and distraction of the city, under the paternal care and guidance of a teacher who combined in his life great scholarship and spirituality, was highly useful for the natural growth of young minds. The personal contact of the teacher and the student gave the former ample opportunities to see that

the latter paid undivided attention to study, lived a plain, rigorous life and observed the rules of Brahmacharya —chastity in thought, word and deed. Hence the training given at the ancient Gurukula was very efficient; it was based on man-making principles. It formed, as it were, a necessary prelude to the responsible duties of a householder who was to devote his life to selfless work and service of the country.

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As a striking contrast the Western educational system that is being tried in our modern schools and colleges, is defective in many ways. In the words of the late Sir Asutosh Mukherjee, "The waste of the finest human material, involved in the present system, is truly appalling." The reasons are obvious. In the first place, this system is unsuited to the Indian ideal and temperament. As it aims at giving a training to the intellect by neglecting the higher potentialities of man, it has proved disastrous. An education of the intellectual faculties, ignoring the moral and spiritual sides of a person, is not education proper. It is far short of the ideal and thus belies its real object. Secondly, it gives no opportunities for a close, personal touch of the teacher and the pupil, which is so essential for true education. For it has supplanted the ancient, healthy system of the Gurukula by its standardised, class method of training. The present educational institutions, situated generally in cities and towns, are open to all sorts of corrupting influences. The teachers and professors consider their duties fulfilled by helping the boys in their lessons during the school or college hours and do not care to see what their wards do outside.

Brahmacharya which was the principal part of our ancient training, is not at all enforced. The parents, burdened with the cares and anxieties of earning money for the maintenance of the family, have now neither the time nor the energy to look to the real well-being of their children, even if they wish to do so. Thirdly, our defective education, as it neglects the vocational arts, has failed to prepare us to cope with the keen struggle for existence we have nowadays. Our young men come out of the university with ruined health and energy and find themselves quite helpless, with no openings to earn their livelihood except the Government clerkship or the professions of a lawyer or a physician or some such things. Above all, the greatest harm the Western education has done is to weaken our national backbone by undermining that spirit of self-respect and self-reliance which truly makes a man. श्रद्धावान् लभते ज्ञानम्, says the Gita.—He who has got Sraddha or the spirit of self-respect, gets knowledge." But under the existing educational machinery we have lost that Sraddha. "We have only learnt that we are nobody. Seldom are we given to understand that great men were born in our country. Nothing positive has been taught to us. We do not even know how to use our hands and feet. * * * We have only learnt weakness. We believe we are weak. * * * This loss of Sraddha has brought in all evils among us and is bringing in more and more"—observes the Swamiji. "An education," says he again, "which does not help one to fight out successfully the battle of life, which does not mould one's character, nor create the idea of self-sacrifice for the commonweal, do you call it education?"

But it would be doing injustice if we say that the Western educational ideals and methods have nothing good and worth imitating in them. It must be admitted that they have their own merits quite as much as ours. But the fact is that being foreign and of a distinctly different type, they have proved harmful in India. Each race has its patent cultural ideals and ways to attain them. Each race should, therefore, be allowed to grow and advance in its own natural course. It is a psychological fact that the mind proceeds from the known to the unknown, from the familiar to the unfamiliar, from what is near to what is distant. If we are to imitate others we must not do so at the very outset. The child who is nurtured from the beginning on foreign culture and ideas, having nothing to draw from its own intimate associations of babyhood, is like that miserable waif brought up in a stranger's house. He leads an unnatural life, and the growth of his personality is hampered at every step. This brings us to the question of the place of the foreign culture in our future programme of education. Swamiji nicely solves the problem when he says: "We have many things to learn from other nations. The man who says he has nothing more to learn, is already at his last gasp. The nation that says it knows everything, is on the very brink of destruction. 'As long as I live, so long do I learn.' But one point to note here is that when we shall take anything from others, we must mould it after our own way. We shall add to our stock what others have to teach, but we should always be careful to keep intact what is essentially our own."

* * *

We want an education in India which is to combine

all that is best of the East and of the West—the Eastern spiritual idealism and the Western practicality. It is to be a unique synthesis adopting all the improved methods of Western education tested in the crucible of the ancient Gurukula. It is to encourage the cultivation of science, art, business and agriculture along with literature, philosophy and religion, so that we may have men developed on planes external and internal. It is to consecrate itself by illuminating all the sections of the people—the classes and the masses, men and women. It is to kindle and revive the noblest traits of the four castes of the ancient Aryan society. As Sri Aurobindo says in his essays on national education : "The thirst of knowledge, the self-devotion, the purity, the renunciation of the Brahmin,—the courage, ardour, honour, nobility, chivalry, patriotism of the Kshatriya,—the beneficence, skill, industry, generous enterprise and large open-handedness of the Vaisya,—the self-effacement and loving service of the Sudra,—these are the qualities of the Aryan. They constitute the moral temper we desire in our young men, in the whole nation."

WEALTH.

The value and uses of money are obvious. The trials and difficulties of the millions whom fortune has not favoured, are many and painful to a degree. Within limits money is the 'universal balm,' the 'sovereign remedy' for all sorts of ills on earth. Nevertheless, all the great teachers of the world have warned their adherents to keep themselves aloof from Mammon. It cannot be that these prophets have conspired to shut their eyes to the

stern realities of life. They must have known quite well that religion and spirituality can have no attraction, nor convey any intelligible meaning, for a hungry man.

As a matter of fact, throughout the scriptures of this country, we find that a special emphasis has been laid on the duty of preservation and maintenance of the body in a state of efficiency. This duty is enjoined, not in the interests of the body as such, nor for the sake of enjoyment, but as a means to a truly spiritual life. In the fourfold scheme of ends, wealth is recognised and given a place as one of the Purusharthas or ideals of life to be striven after by man.

If we examine this fourfold scheme of ends a little more closely, it becomes plain that they are not so many independent and self-sufficient ideals, but are the different stages or means towards the one Supreme Goal or Parama-Purushartha. So long as wealth is sought after as a means to the Highest Ideal, it is perfectly legitimate, useful and beneficial, nay, it is very helpful in the faithful discharge of one's duties. Viewed in this light, money is but an instrument—a slave of man, and not man its slave. But the moment these well-defined bounds are exceeded and wealth is sought as an end in itself, man falls a victim to infatuation and loses sight of his Supreme Goal. Under the sway of this passion, he falls from the high pedestal of a free human agent and ends his life as a galley-slave, not knowing the why and wherefore of his being worked upon.

It is in this light that we should interpret the sayings of Christ as the following:—"Man shall not live by bread alone." "Ye cannot serve God and Mammon." "For what is a man profited, if he shall gain the whole

world, and lose his own soul?" "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Sri Sankaracharya also points out the evils of wealth when he says:

अर्थमनर्थं भावय नित्यं
नास्ति ततः सुखलेशः सत्यम्।
पुत्रादपि धनभाजां भीतिः
सर्वत्रैषा कथिता नीतिः॥

—Consider always that wealth is an evil. Verily, it cannot give even an iota of happiness. One who has wealth, is even afraid of one's own son. Such is the universal dictum."

It is true that here and there we come across exceptional cases of men who have acquired untold riches and have utilised them in the service of humanity. But even in such cases, the pursuit of wealth for its own sake, with its necessary corollary of huge accumulations by a limited number of individuals, has many demoralising consequences upon the rest of mankind. A striking illustration of this is given by the 'Current Opinion' of America under the heading—'Henry Ford and Beggars.' It writes:— "Fifteen hundred people a day, ten thousand a week, half a million a year write begging letters to Henry Ford. Some want charity for themselves, and some want donations of money or cars or what-not for worthy causes; but nearly all demand what they can and ought to get for themselves by honest labor, according to Edgar A. Guest, reporting the phenomenon in the *American Magazine*. The annual amount in money which these requests would total, if granted, is estimated at 350 to 400 million dollars. A truck brings this mail in huge bags daily to

the Ford offices; a large staff of clerks and secretaries open it and sort it; and only that handful of missives which contain a grain or two of justification are passed on to Mr. Ford's Secretary, Mr. Liebold."

The Secretary enumerates some typical forms of request which include, among others, cases of women trying to relieve their husbands from the burden of the debt which they have thoughtlessly incurred. It is said that hundreds of married women have made this plea. According to Secretary Liebold, many of the requests are genuine and many are not. He adds, "I think a great many people write to Mr. Ford for money just as a gamble." "If he falls for it, so much the better for them. If he does not, they are out only two cents for a stamp." The conclusion which Mr. Ford has come to as a result of reading the millions of appeal for help is interesting. He says: "The cure for poverty is not charity. Nothing that you give a man will do him much good. You may relieve for the moment his temporary care, but he will drift back again. What is best for the man who needs help, is to give him the chance to help himself. If you can make him self-supporting, you will also make him self-respecting. A chance to work his way is much better for him than a chance to *shirk* his way. So I am building new factories with my money, that I may give more men employment." Mr. Ford's decision is no doubt commendable.

But after all, beggary, poverty and gambling are merely symptoms of disease in the social organisation; they are signs of want of harmonious adjustment in the scheme of life. A permanent cure is effected only when the root cause is removed. The root of the trouble in the

case before us is in the greed and passion for wealth for its own sake and to the exclusion of all other claims and duties of life. Humanity must learn to give wealth the due place it should have. This is to seek wealth, to work for it, by all honest means and in righteous ways. Another important point to be remembered is that wealth is necessary, useful and beneficial only in so far as it subserves its normal function—to help man in the proper discharge of all his duties, which again are to lead him to Ultimate Freedom. India of all countries in the world saw this truth at a very early stage in the evolution of mankind and consciously set about to organise her society that it might conform to the supreme scheme of life. The four ends, the four Varnas and the four Ashramas—all form but parts in one grand scheme of life.

Whether owing to too much insistence upon the Supreme Goal or for political or other causes, India at the present day is in a state of abject poverty. Millions of her children are not able to get a square meal a day, and are thus famishing and dying of hunger. At such a time the only religion of our countrymen is to find sufficient bread for the hungry and the poor. But while accepting this great need and duty, we should also carefully guard ourselves against the dangers of wealth, which we have pointed out before. It is well known that an extremely hungry man has to be protected from his food lest he should endanger his health by over-eating. The charm and fascination of wealth is almost bewitching to us in India to-day, and consequently the lofty ideals of spirituality are in the danger of being lost sight of if we are not on our guard in the pursuit of wealth. The people of the West also need to learn the limitations and

dangers of wealth, as with them in particular, it is sought after more for its own sake and for enjoyment than for Dharma.

Just as there is no fear in playing with a cobra if its poisonous fangs are removed, so there is no harm in possessing wealth if one can keep away the infatuation for it and make a proper use of it. The best and safest armour against infatuations of any kind whatsoever, is what is known as the *sublimation of desires.* It means the transformation of the nature and direction of one's lower desires by higher and purer desires. When a man, for instance, is under the grip of a master passion, say ambition or revenge, he is beside himself. But if he can make love of God his ruling passion—his highest end and aim of life, these minor passions will have no power over him. The literature, dealing with the lives of the saints and sages of India, abounds in illustrations of such phenomena. We read in the Puranas that Prahlad refused to accept illimitable riches and vast empires which he was offered by the Lord. He rather prayed for devotion to His lotus feet and would accept material prosperity only if he would have devotion. Let everyone earn wealth by rightful means, but let him also not forget that wealth is only a help or means to perform his duties and that his ultimate end is to realise God or attain Freedom.

BRAHMACHARI SURACHAITANYA.

SRI RAMAKRISHNA AND ISHAN CHANDRA MUKHERJEE.*

Ishan Chandra Mukherjee was an orthodox Brahmin of Calcutta. His generosity and devotion were of a very high order. He used to come to Dakshineswar now and then and sometimes spent the whole day telling beads. He was therefore much liked by Sri Ramakrishna who once said to him, "You are living in the world like a mud-fish which lives in the mud but is not tainted by it."

One day (11th October, 1884), after the evening service, Sri Ramakrishna was seated on his small bedstead at Dakshineswar when Ishan entered the room. He saluted the Master and sat down among the other devotees. Ishan was much devoted to *Purascharan* and other religious practices prescribed in the scriptures. Sri Ramakrishna began to speak:

"Can you attain Jnanam by simply talking of it? There are signs which indicate that one has got true knowledge. The first is intense attachment or love for God. Discrimination is futile without this love for God. The other sign is the awakening of the latent power of Kundalini. You cannot have knowledge so long as the Kundalini remains asleep. Mere study of books and mechanical discrimination are not signs that one is a real Jnani. With these there must be an intense hankering after God. When the Kundalini is awakened one gets absorption, devotion and pure love for God. This is called Bhakti-Yoga.

"Karma-Yoga is very difficult. It brings certain powers—psychic powers."

Ishan: "I am going to Hazra Mahashay."

Sri Ramakrishna kept silent. A little later Ishan came back with Hazra. Sri Ramakrishna sat silent.

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* Rendered from Sri Sri Ramakrishna Kathamrita by M.

After a few minutes Hazra said to Ishan, "Let us go, he will meditate now." They left the room.

Sri Ramakrishna was silent. He was really meditating. Silently he repeated the name of God on his fingers. He touched with his hand his head, then his forehead, his throat, his heart, and so on.

Was he meditating on the Primal Energy in the six centres of the body?

A little later the Master went to the Kali temple. He looked at the Mother and taking some flowers from Her feet placed them on his head. He bowed down before the Mother, walked around Her and taking a *chamar* began to fan Her. He was intoxicated with divine ecstasy. When he came out of the temple he saw Ishan performing his evening rites.

Sri Ramakrishna said to Ishan: "Ah, you are here, and, going on with your evening worship! Listen to a song." He sat down near Ishan and in an ecstatic mood began to sing in his sweet voice:

'Why should I want to visit the sacred places if with my last breath I can utter the name of Kali? Unnecessary is worship to him who thrice a day utters the name of Kali. If one can cling always to the lotus feet of the Mother, then one does no longer care to practise charity, vows and ceremonials.'

After finishing the song Sri Ramakrishna said:

"Do you know how long one should continue the routine of daily worship? So long as one does not feel devotion to the lotus feet of the Lord, so long as one does not shed tears uttering His name, so long as one's hair does not stand on end in joy while thinking of God. Ramprasad says: 'I have risen beyond the desire for enjoyment as well as for freedom. Being firmly convinced that Kali and Brahman are the same, I have given up both ceremonies and evil-doing.'

" The flower falls off when the fruit appears. Similarly routine practices stop automatically when one gets devotion—when one realises God.

"When the young wife is with child the mother-in-law

relieves her of some of the household duties. When her time draws near she is not allowed to do any work. And when the child is born she only fondles and takes care of the baby. She has no other work. After the realisation of God ceremonials are given up.

"You must not be so slow and lethargic. Intense renunciation is necessary. Don't count fourteen months to a year. You seem to have no energy, no strength. You lead a jelly-fish existence. Wake, gird up your loins!

"I don't like the song, 'Brother, cling to God and some day you will succeed.' 'Some day you will succeed'—I don't like this. Intense renunciation is required. I tell Hazra the same thing.

"You ask why one does not get that strong renunciation. There is a reason. It is because the mind is full of desires and attachments. I said this to Hazra too.

"In that part (meaning Kamarpukur) people irrigate the fields. They build dams on all sides to hold the water. These dams are made of earth. When there are holes in them the water flows through, and with no amount of effort can it be kept in the fields. Desires are like these holes. It is true that one meditates and counts one's beads, but desires are lurking in the mind. And everything flows out through these holes, the desires. To catch fish a bent bamboo is used. Our desires are like the fish. And our minds are bent towards the world to enjoy these desires. If there were no desires, our minds would naturally soar up towards God.

"It is like the index in a balance. The upper and lower points do not come in the same line because one of the scales is weighed down with lust and greed. Therefore one deviates from the path of Yoga. Have you not noticed the flame of a lamp? The slightest draught will make it flicker. The state of Yoga is like the steady flame of a lamp when there is no wind.

"The mind is scattered in all directions. One part is in Dacca, one part in Delhi and one part in Cooch-Behar. The mind has to be collected, to be made one-pointed. If you want to buy an entire cloth, you have to pay the

full price. Isn't it so? You cannot succeed in Yoga if there is the slightest obstacle. If there is even the smallest break in the telegraph wire, the message cannot be transmitted.

"You are living a householder's life. That does not matter. But you must surrender to God the entire fruit of your labour. Don't desire the fruits.

"Remember one thing, however. The desire for devotion cannot really be called a desire. It is good. Pray for it.

"Feel such an intimate relationship with the Mother that you can even importune Her. Ramprasad says, 'We quarrel, Mother, Thou and I. But when Thou takest me in Thy lap, the quarrel ends.'

"Trailokya (Mathur Babu's son) once said, 'I am born in the family, shouldn't I claim my share?'

"Well, She is your own Mother, not your adopted mother. If you cannot exert your rights with Her, with whom then can you? Say, 'Mother, am I an idiot that your angry look will frighten me?' She is your very own Mother. Exact your claim from Her. One feels an attraction for the person, some part of whose personality one finds in oneself. I feel so much attracted towards the Mother because there is in me some of Her element. One who is a real Shaivite has at least some qualities of Shiva in him. One who is a real Vaishnava must have some element of Narayana in him. Nowadays you don't have to look after your worldly affairs any more, so devote some days to meditation on God. You have realised that there is nothing in this world."

The Master began to sing again in his sweet voice, 'Remember, O my mind, there is none in the world whom you can call your own. You are a sojourner in this world. Don't forget the goddess Kali, being caught in the net of Maya. For a few days you are respected as a leader. But when death overtakes you, you will be cast aside. Will your beloved wife for whom you are now pining, accompany you then? When your dead

body is carried away, she will purify the house to ward off evil influences.'

"Why do you go on acting as an arbiter and leader? I hear you go about settling people's disputes. You have had enough of that now. Let those who like this do it. Now devote more attention to Him. There is a proverb, 'Ravan died in Lanka and Behula wept bitterly for him.' (There was no connection between the two.) Sambhu used to do the same thing. He used to say, 'I will build hospitals and dispensaries.' He was a devotee, so I said to him, 'If you meet God, will you ask for dispensaries and hospitals?' Keshab asked me, 'Why do we not realise God?' I replied, 'You don't realise Him because you are still satisfied with fame and scholarship and all that. So long as the child plays with his toys, the mother does not go to him. But when he is tired of playing and begins to cry, then the mother disengaging herself from all occupations goes to him.'

"You want to be a leader; so Mother thinks, 'Well, my child is satisfied with his position. All right, be it so!"

Ishan was now sitting, touching with his hands the Master's feet. He said very humbly, "I don't do this from my own choice."

Sri Ramakrishna: "I know that. It is Mother's play. It is Her Lila. It is the will of Mahamaya that some remain bound. Do you know how? 'In this ocean of life many boats are floating and many are sinking.' 'Among hundreds of thousands of kites only one or two are cut loose, and the Mother laughs and claps Her hands.' Only one or two among hundreds of thousands are liberated, and the rest remain bound, by Her will.

"Do you know the play of hide-and-seek? The one who takes the part of the 'granny' likes the play to go on. If everyone touches her all at once, the play stops. Therefore she does not like that all should touch her.

"Haven't you noticed big jars of rice in the large shops, reaching up to the ceiling? They store pulse also

like that. To keep the rats off their scent the shop-keepers place elsewhere a low basket with puffed rice, some of it sweetened. Being attracted by the sweet smell and taste, all the rats go to the basket and don't find the stores of rice. Man also is charmed by lust and wealth and does not discover the Lord.

"Rama said to Narada, 'Ask some boon of me.' Narada replied, 'Rama, what do I want? What boon shall I ask? But if you are bent upon giving me a boon, please grant that I may have pure devotion to your lotus feet; that I may not be charmed by your world-fascinating Avidya Maya.' Rama said, 'Narada, ask another boon.' Narada said again, 'I don't want anything else. Please grant that I may have pure devotion to your lotus feet.'

"I prayed to the Mother, 'O Mother, I don't want worldly distinction, I don't want the eight supernatural powers, nor even a hundred of them, I don't want worldly comfort, only grant me this, Mother, that I may have pure devotion to your lotus feet.'

"It is written in the Adhyatma Ramayana that Lakshmana asked Rama, 'Rama, you are in so many forms, how can I know you?' Rama replied, 'Brother, remember this that I am always present wherever there is the highest manifestation of devotion.' A devotee who has attained to this kind of devotion laughs, weeps, sings and dances. If you find that kind of devotion anywhere, know for certain that God Himself is present there. Chaitanya Deva had that kind of devotion."

The devotees were all listening with wonder to these inspired words. Some thought, "Why, he himself has got that form of devotion! Is he then another like Chaitanya Deva?" Sri Ramakrishna said again to Ishan, "Don't be deceived by flattery. Flatterers gather round a wealthy man as vultures round a carcass. Worldly people have no susbtance. Flatterers will say, 'You are generous, wise and religious.' It is enough to turn a man's head. What do you mean by surrounding yourself with a number of worldly-minded priests and listening to their flattery day and night?

"Worldly people are slaves of three masters. So what can be expected of them? They are slaves of their wives, their money and their employers. A certain gentleman—whose name I shall not mention—earns eight hundred rupees a month. But he is the slave of his wife. He follows her bidding at every step.

"What business have you now with settling disputes and acting as a leader? With charity and helping others? Haven't you had enough of it already? It is for another type of men. Now you should give your heart to God. One can get everything by realising Him. First is He, and then may come charity, benevolence and philanthrophy. Why do you trouble your head about these things? If a true Sadhu instructs you to do this or that, then it will be all right. The advice of worldly people won't do you any good—be they learned priests or anybody else.

"Be mad with the love of God. Let people think that Ishan is mad, that he is now good for nothing. Then they will not come to you and make you their leader and arbiter. Throw away your paraphernalia of worship and be true to your name Ishan (Shiva)."

Ishan (quoting a song): 'O Mother, make me mad. I don't want any more reasoning.'

Sri Ramakrishna: "Is it madness or level-headedness? Shivanath once said that one becomes insane by thinking too much on God. 'What!' I replied, 'does one lose one's head by meditating on the Intelligence Absolute? Is that possible? He is eternal, ever-pure and intelligence itself. His intelligence imparts intelligence to all. His sentiency makes everything sentient.' He cited the case of an Englishman, who, by too much thinking, lost his balance of mind. But then he must have meditated on worldly things, in that case it is possible. There is the saying, 'Emotion came and consciousness fled.' But that means consciousness of the world."

Ishan sat touching the feet of Sri Ramakrishna and listening to his words. Now and then he looked at the image of Mother Kali within the temple. The light of

the lamp fell on the face of the Mother and it looked as if smiling. It was as if the Goddess Herself was joyfully listening to the illumined words of Sri Ramakrishna.

Ishan addressing the Master said, "The words uttered by you really come from the Mother there."

Sri Ramakrishna replied, "Yes, I am the instrument and She is the operator, I am the house and She is the tenant, I am the chariot and She is the rider. I move as She makes me move and I speak as She makes me speak.

"In this Kali Yuga one does not hear the direct voice from heaven. But it is said that God speaks through the mouth of children and madmen.

"Man cannot be a Guru, for everything happens through the will of God. The vilest and the most long-standing sin and ignorance accumulated for ages vanish in a moment through the grace of God.

"If a light is suddenly brought into a room that has been dark for a thousand years, is that darkness removed little by little or all at once? It vanishes immediately, of course.

"What can man do? He may give instructions, but after all, everything depends on God. The lawyer says, I have said what I had to say, now the decision is with the judge.'

"Brahman is inactive. When He projects, maintains and dissolves the universe, He is called Adya Sakti, or Primal Energy. One must propitiate that Primal Energy. Don't you know that it is written in the Chandi that the gods first sang hymns to that Primal Energy? If She was pleased, then Hari, the Lord, would awake from His Yoga slumber."

"Yes, Sir," Ishan said, "at the time when the demons Madhu and Kaitabha were killed, the gods headed by Brahma praised Her thus, 'Thou art Swaha, Thou art Swadha, etc.' "

"Yes," Sri Ramakrishna remarked, "this should be assimilated."

THE WORLD-STATE AND THE GREAT THINKERS OF MODERN TIMES.

BY HARIPADA GHOSAL, VIDYABENODE, M.A., M.R.A.S.

The formation of the world-state, the consummation of which is so devoutly wished for by good men, has exercised the minds of some great thinkers and poets of different climes. They have said or sung what to them has appeared practicable or reasonable in the light of their highly idealistic speculations, but they have ignored the deterrent elements that stand in the way of their cherished hopes being realised. In the present article we shall see how the spirit of nationalism gradually resolved itself into universality in Rabindranath, and how the vision of a millenium of the great world-state of such thinkers as Comte, Wells and others, wants the solid ground of reality and facts in our planet constituted as it is at present.

After the momentous year of 1905 when Bengal was convulsed with the tremendous waves of nationalism in consequence of the Partition of Bengal, the feeling and poetic heart of Rabindranath could not remain idle. Rabindranath's patriotic enthusiasm advanced step by step only to reach the highest flight of humanitarianism. His Pegasus soared high and flapped his wings in the lofty aerial region of idealism. The want of the concrete has ever been the great bane of Rabindranath's poetry. His patriotic lyrics are sometimes the very quintessence of poetry. The vision of India, great and free, inspired his poetic soul. But his mysterious disappearance from the heated and fiery arena of controversial politics was attributed to many reasons and was interpreted in different ways. The real fact was that he became conscious of utter self-forgetfulness which was the result of his all-absorbing patriotism, which overshadowed every other thing in him and dominated his whole being. When the love of country overstepped its proper limits, when it

swallowed up his very existence in the super-abundance of patriotic fervour, when he found that the part was going to be the whole, and was beginning to assert its power beyond its legitimate bounds, he stood against it and, with a giant's strength, crushed it and became himself the master instead of its slave.

In the last phase of Rabindranath's poetry we see his ecstatic joy of losing individuality in the great universe. To him the highest state of man's enjoyment—the *summum bonum* of his life—is disinterested self-sacrifice. A man is not capable of nobility until the shackles of his self-interest fall—until the expansion of his heart is brought about by complete self-surrender, and he oversteps the narrow pedestal of his own personal considerations, however enlightened they may be, and launches upon the fuller universe beyond, where personality is eliminated and individuality is drowned in the wave of universality. That all the nations of the earth will forget their individuality, their geographical limitations, their ethnological peculiarities, and their mutual hatred and malice, and be equal partners in a great world-federation, is now the great ideal of the poet. His superb and fine poetic ear hears the symphony of world-music, inaudible to the hard and cold practical man of the world, and he waits for that psychological moment when dissonant and jarring notes of narrow patriotism which sets one nation against another, which blots out the natural connection between man and man, and which transforms the smiling plains and blooming fields into a hideous and terrible Golgotha as was witnessed a few years ago, are all things of the past.

This dream of universal brotherhood of men had once inspired the poetic vision of the great poet Tennyson who said :—

> For I dipt into the future
> As far as human eye could see,
> Saw the vision of the world,
> And all the wonder that would be :

Till the war-drum throbb'd no longer,
And the battle-flags were furl'd,
In the Parliament of Man
The Federation of the world.

The French philosopher Auguste Comte had also conceived of a sociocracy—of a great world-empire in which men, past, present and future, will find equal place, and in which there will be no fixed institutions to awaken a needless and irrational reverence which serves only to clog and choke the free flow of reason. But in spite of the difference of language and feeling and sentiment—despite the dissimilarity of nations in their hopes, desires and aspirations, the conception of a cosmopolitan empire dwindles into a veritable Utopia. Dr. Höffding in his Brief History of Modern Philosophy says, "Thus the founder of positivism ends up as a Utopian romanticist."

This highly imaginary and abstract conception of Comte, Tennyson and Rabindranath, is indeed grand and noble, and bespeaks a largeness and comprehensiveness of soul that is rare among the hard and lifeless practical men of modern times. Herbert Spencer also thought of the termination of a period of aggressive militarism with the development and progress of modern science, but disillusionment came to him in his old age, and he found the smouldering fire of mutual animosity and jealousy among nations bursting into a conflagration of world-wide significance. In many passages of his writings, Ruskin condemned war and advocated the establishment of goodwill and friendship among different peoples. The famous historian and idealist Mr. H. G. Wells has written his 'Outline of History' with this great ideal before his eyes. He has amply demonstrated with the materials gathered from different sources that mankind, now scattered in various parts of the globe, has sprung from the same ethnic stock but, surrounded by varied geographical environments and climatic influences, has acquired separate characteristics and national prejudices. Chauvinism or narrow patriotism is, according to him, the parent of all the evils that distract the minds of peoples and have

stained the fair face of this beautiful earth with bloody feuds and sanguinary warfare. Ignorance is at the root, and when this ignorance is dispelled by a wider diffusion of knowledge and by a more liberal educational propaganda teaching all men from their very cradles that all nations belong to the same family, that the object and aim of all men is the enlightenment and improvement of the human race as a whole, then and then only the narrow nationalism which aims at the plethoric prosperity and greatness of one individual nation at the cost of the humiliation and suppression of the hopes and desires of other nations, and with it all hideous armageddon due to national animosity and enmity, will vanish for ever.

The broad fundamentals, according to Mr. Wells, are:—(*a*) a common world-religion, (*b*) a universal education, (*c*) complete elimination of armies, navies and unemployment, (*d*) organisation of scientific research and record on broader lines, (*e*) introduction of a vast free literature of criticism and discussion, (*f*) establishment of a thoroughly democratic organisation, (*g*) exploitation of all natural wealth for the commonweal, and (*h*) the use of free electoral methods and currency safeguarded against dishonest contrivances. If these fundamentals be satisfied, "our true nationality will be mankind," "our true God" will be "the God of all men," and "our true state" will be "this nascent federal world-state." Though this "path of reconstruction is still manifestly a thorny and difficult one," yet it is a consummation devoutly to be wished for and a thing to be striven after. Mr. Wells most fittingly closes his remarkable book with a grand idealistic and poetic peroration:—"Gathered together at last under the leadership of man, the student-teacher of the universe, unified, disciplined, armed with the secret powers of the atom and with knowledge as yet beyond dreaming, Life, for ever dying to be born afresh, for ever young and eager, will presently stand upon this earth as upon a footstool and stretch out its realm amidst the stars."

Count Leo Tolstoy, another great world-teacher of modern times, strongly deplored the disappearance of the true Christian spirit from Europe and the recrudescence of militarism with the dawn and advancement of modern scientific spirit. C. F. Andrews very feelingly gave vent to his ideas when he echoed Tolstoy in the following words :—"We have lost the Christ; we have lost Him in our belief in force, in our belief in violence and war; we have lost Him in our search for wealth and for more wealth and for ever more wealth: we have lost Him in our greed for possessions and empires and colonies and all the rest."

The ideal of a Federal World-state as conceived by a highly speculative mind like that of Mr. H. G. Wells, the idea of a great cosmopolitan empire as dreamed by a poet-philosopher like Rabindranath, and the conception of the worship of Man, past, present and future, of Auguste Comte, have no place in our world of practical politics and fall down like a house of cards as is evinced from the aggressive nature of existence in highly organised societies. They are merely charming ideas which have no foundation on facts. They are like superfine golden fibres carried away by the puff of the hard gales of life. Ideals and actualities clash, and the pitiless struggles for existence bring about an unexpected disillusionment and a complete reversal of our pet theories and fine-spun ideas. The cosmic process of the progress of the race or the type, in utter neglect of the individual, is hardly satisfactory to the Indian mind which attributes the complete annihilation of the cravings for the pleasures of life and all mundane objects, not to the illusory and forced subordination of individual desires to those of the race, but to the attainment of freedom from the fetters of action and fruition by true knowledge. This true knowledge, say the sages of the East, consists in the elimination of all diverse manifestations, established by the total identification of the individual with the Universal, the One. But this Beatific State of unconditional bliss is not within the reach of every individual, and to the fortunate man who has risen above the pluralising power

of Maya to which the manifold appearances owe their origin, there is nothing but the Supreme Spirit. So from the philosophic point of view, the idea of a Federal State and such other visionary ideals are both absurd and untenable.

From the biological and historical points of view we see that each race, each nation, living as it does, within fixed territorial boundaries, and geographical and climatic environments, has, however common in stock and origin, developed from time immemorial a tradition of its own and certain peculiar national characteristics and temperamental aptitudes which it would be very difficult, nay impossible, to forego or overcome by any amount and kind of education. "The survival of the fittest" is a biological law which is incontrovertible and unchangeable. Many species of animals and many races appeared on the earth's surface from time to time, but the weakest have gone to decay and death, making room for the ablest and the strongest. So one race will as eternally differ from another as the strongest will survive over the weakest. Hence each race will retain its nature as tenaciously as ever and will not respect the sentiment of another race when self-interest will demand its subordination or extinction.

Let us now stand on a more solid ground. The conflict of ideals between the East and the West is getting more and more acute. Racialism and colour have been widening the gulf of separation more and more as the cry of the world-federation and cosmopolitanism and such other shibboleths of idealistic minds are becoming louder and louder. The West is not going to enter into a fellowship with the East, but is trying, on the contrary, to dominate it. The white man's privilege is being maintained all over the world—in South Africa, Canada, Australia and very recently in Kenya. To the black Indian all "white" lands are forbidden. Equality of citizenship has been denied by law by the white settlers. The British Cabinet's decision regarding Kenya controversy is an astounding revelation of the state of mind of the

most advanced section of the human race. Mr. Andrews was horrified to see the imposition of the colour bar even in churches in South Africa, and he "felt that Christ was betrayed who had preached in Asia the message of universal love."

The world-state based on universal love is chimerical and impracticable. Society, as it stands, makes one either to be the hunter or the hunted—the victim or the victor. The individual nation, as it has grown from the past, has either to be the aggressor or the aggrieved. The re-adjustment of society or the reconstruction of the nation on the lines chalked out by idealists is as impossible as to turn the course of the Ganges into the Himalayas. There is no master-architect who will demolish and dismantle the mighty and complex edifice of modern society and construct anew a lofty tower from the dizzy height of which the dams and ridges and hills will be levelled down into one vast "tableland to which our God is moon and sun."*

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* The writer of this article has taken a very gloomy, pessimistic view of the modern tendencies of the world. We cannot be at one with him in many respects. It is true that in this world of Maya, governed by the pairs of opposites, a world-federation with unmixed peace and harmony is an impossible thing. But we, Vedantists, who believe in the inborn Divinity of Man, look forward to a brighter future for humanity. By the spread of the universal principles of the Vedanta, the synthesis and rationale of all morality, religion and philosophy, it can be reasonably hoped that a new era of greater love and co-operation as well as wider fellow-feeling and service, will dawn upon earth, when the fittest, of course morally and spiritually and not physically as some evolutionists understand, will reign supreme.—Ed., P.B.

SRI KRISHNA AND UDDHAVA.

(*Continued from page 324.*)

द्वितीयं प्राप्यानुपूर्व्याज्जन्मोपनयनं द्विजः ॥
वसन् गुरुकुले दान्तो ब्रह्माधीयीत चाहुतः ॥ २२ ॥

22. Receiving in order[1] the second birth[2] known as the sacred thread ceremony, a Dwija (twice-born) should live in the house of the teacher with self-control, and summoned by him, should study the Vedas.

[There are two types of Brahmacharins—the Upakurvana, who will enter the household life after the completion of his study, and the Naishthika, who will maintain life-long celibacy. Slokas 22-30 describe the duties of the former.

1 *In order :* The Hindu Smritis recommend a number of ceremonies to be performed for the good of a child, some before its birth and some after it. This succession is meant.

2 *Second birth*—because it ushers him into the domain of spiritual life. Hence the Brahmanas, Kshatriyas and Vaisyas are called 'twice-born.']

मेखलाजिनदण्डाक्षब्रह्मसूत्रकमण्डलून् ॥
जटिलोऽधौतदद्वासोऽरक्तपीठः कुशान्दधत् ॥ २३ ॥

23. He should wear a girdle,[1] deer-skin,[2] rosary of Rudraksha beads, and the holy thread, and carry a staff, water-pot and some Kusa grass. He should wear matted locks, must not[3] wash his teeth and clothes, and never use a painted seat.

[1 *Girdle*—a waist-band made of particular kinds of grass. For details of these things refer to Manu, Chap. II.

2 *Deer-skin*—as upper garment.

3 *Must not &c.*—The idea seems to have been to discourage attention to personal trimming.]

स्नानभोजनहोमेषु जपोच्चारे च वाग्यतः ॥
न च्छिन्द्यान्नखरोमाणि कक्षोपस्थगतान्यपि ॥ २४ ॥

24. He should observe silence while bathing, eating, offering oblations to the fire, repeating his Mantram, and

answering the calls of nature. He must not pare his nails, nor cut his hair in any part of the body.

रेतो नावकिरेज्जातु ब्रह्मव्रतधरः स्वयम् ॥
अवकीर्णेऽवगाह्याप्सु यतासुस्त्रिपदां जपेत् ॥ २५ ॥

25. He should observe strict Brahmacharya (continence) and never make any conscious lapses. If he is accidentally impure, he should have a plunge-bath in water, and after making Pranayama,[1] repeat the Gayatri.

[1 *Pranayama*—regulation of the nerve-currents through that of breath.]

अग्न्यर्काचार्यगोविप्रगुरुवृद्धसुरान् शुचिः ॥
समाहित उपासीत सन्ध्ये च यतवाग्जपन् ॥ २६ ॥

26. Of mornings and evenings, after attending to cleanliness, he should silently repeat his Mantram with a concentrated mind, and offer his worship to the fire, the sun, the teacher, cows, Brahmanas, superiors, old people and the gods.

आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् ॥
न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥ २७ ॥

27. He should know[1] the teacher to be My own self, and never disregard or look down upon him as a man, for the teacher represents all the gods.

[1 *Know &c.*—Respect for the teacher was considered essential to a development of character and the spiritual life. The teacher also generally used to be of an exemplary character.]

सायं प्रातरुपाणीय भैक्ष्यं तस्मै निवेदयेत् ॥
यच्चान्यदप्यनुज्ञातमुपभुञ्जीत संयतः ॥ २८ ॥

28. In the morning and evening, he should bring the doles of food, or whatever else he may have received, to his teacher, and eat what he orders him to, with moderation.

शुश्रूषमाण आचार्यं सदोपासीत नीचवत् ॥
यानशय्यासनस्थानैर्नातिदूरे कृताञ्जलिः ॥ २९ ॥

29. He should always worship the teacher, serving him as a menial, by following,[1] resting, sitting, and being near with folded palms.

[1 *Following &c.—i.e.* following him when he is going somewhere; resting near when he is asleep; sitting by to shampoo his limbs when he is tired; and being at hand ready to do any behest when he is sitting.]

एवंवृत्तो गुरुकुले वसेद्भोगविवर्जितः ॥
विद्या समाप्यते यावद्बिभ्रद्व्रतमखण्डितम् ॥ ३० ॥

30. Behaving thus he should live in the house of the teacher, shunning comforts, and maintaining absolute chastity, till his study is complete.

यद्यसौ छन्दसां लोकमारोक्ष्यन् ब्रह्मविष्टपम् ॥
गुरवे विन्यसेद्देहं स्वाध्यायार्थं बृहद्व्रतः ॥ ३१ ॥

31. If he wishes to get to the Brahmaloka, where the Vedas[1] reside, he should, while observing continence, surrender his body unto the teacher as a tribute for the study.[2]

[Slokas 31-36 set forth the additional duties of the other type of Brahmacharin—the Naishthika.

1 *Vedas &c.*—Refer to verse 5 ante.

2 *Study*—For the instructions received as well as yet to be received.]

अग्नौ गुरावात्मनि च सर्वभूतेषु मां परम् ॥
अपृथग्धीरुपासीत ब्रह्मवर्चस्व्यकल्मषः ॥ ३२ ॥

32. Being sinless and possessed of the strength that comes of studying the Vedas, he should worship Me, the Supreme Being, in the fire, the teacher, his own self, and in all beings, in a spirit of identity.

स्त्रीणां निरीक्षणस्पर्शसंलापक्ष्वेलनादिकम् ॥
प्राणिनो मिथुनीभूतानगृहस्थोऽग्रतस्त्यजेत् ॥ ३३ ॥

33. Persons other than householders should forbear to look at, touch, converse and cut jokes etc., with women, and avoid seeing animals in pairs.

शौचमाचमनं स्नानं संध्योपासनमार्जवम् ॥
तीर्थसेवा जपोऽस्पृश्याभक्ष्यासंभाष्यवर्जनम् ॥ ३४ ॥
सर्वाश्रमप्रयुक्तोऽयं नियमः कुलनन्दन ॥
मद्भावः सर्वभूतेषु मनोवाक्कायसंयमः ॥ ३५ ॥

34-35. Cleanliness; the sipping of water preparatory to certain functions;[1] performance of the services due in the morning, noon and evening; straightforwardness;[2] the visiting of holy places; repetition of the Mantram; avoidance of things[3] not to be touched or eaten, and of persons not to be accosted; looking upon all beings as Myself; and control of mind, speech and body;—these, O Uddhava, are the observances meant for all the orders of life.

[1 *Functions*—such as eating, or going through religious exercises.

2 *Straightforwardness:* There is also a different reading: "Worship of Me."

3 *Things &c.*—*i.e.* probable sources of disturbance to the chaste life.]

एवं बृहद्व्रतधरो ब्राह्मणोऽग्निरिव ज्वलन् ॥
मद्भक्तस्तीव्रतपसा दग्धकर्माशयोऽमलः ॥ ३६ ॥

36. The Brahmana who thus practises Brahmacharya becomes as a blazing fire, and if he is unselfish, by this intense asceticism his desires are burnt out, and he attains[1] devotion to Me.

[1 *Attains &c.*—One practising life-long celibacy, without motives, will be rewarded with liberation,—this is the idea.]

अथानन्तरमावेक्षन्यथाजिज्ञासितागमः ॥
गुरवे दक्षिणां दत्त्वा स्नायाद्गुर्वनुमोदितः ॥ ३७ ॥

37. Then, after having properly studied the Vedas, if the student wishes to enter the householder's life, he should make the teacher some reverential present, and with his permission perform the usual ablution.[1]

[1 *Ablution:* This marked the termination of the student life.]

गृहं वनं वोपविशेत् प्रव्रजेद्वा द्विजोत्तमः ॥
आश्रमादाश्रमं गच्छेन्नान्यथा मत्परश्चरेत् ॥ ३८ ॥

38. The qualified Dwija may enter[1] the householder's life, the hermit's life in the woods, or the monastic life; or, with his mind intent on Me, he may proceed from one order of life to the next; but never otherwise.[2]

[1 *Enter &c.*—He may marry if he has desires; may at once be a hermit if he wishes to purify his mind; or a monk even if he is already pure.

2 *Not otherwise*—*i.e.* must not go back to the previous order, or be without any order.]

गृहार्थी सदृशीं भार्यामुद्वहेदजुगुप्सिताम् ॥
यवीयसीं तु वयसा यां सवर्णामणुक्रमात् ॥ ३९ ॥

39. A person wishing to lead a householder's life should marry an unblemished girl of the same caste, who must be younger[1] in age; and if he wishes to marry any other, he should do so after the above marriage, and even then, in the succeeding order.[2]

[1 *Younger:* The object probably was to maintain a sufficient number of male issues.

2 *Succeeding order*—*i.e.* a Brahmana was allowed to marry in the three lower castes also; a Kshatriya in the two lower; and a Vaisya in the Sudra caste also,—the last being confined to his own caste. But not in the inverse order.]

(*To be continued.*)

REPORTS AND APPEALS.

The Third Annual Report of the Ramakrishna Sevashrama Charitable Hospital and Dispensary, Rangoon, for 1923.

The Sevashrama is an institution that gives asylum to those who are helpless when the dark days of starvation, old age. disease and death overtake them. The good record of its work has justified its existence. During the year under review, the total number of patients treated in the outdoor hospital came up to 77,659 out of whom

50,610 were males and 27,049 females. The total number of patients admitted in the indoor hospital was 1,183, and the average daily number was 40. A comparative estimate will show that the number of patients both in the indoor and the outdoor hospitals has decidedly increased. The total receipts of the year amounted to Rs. 19,287-11-6 and the expenditure to Rs. 20,537-11-6. As the financial condition of this institution is not very promising, its stability depends on the munificence of the generous public, who, we hope, will come forward with their contributions and help this noble cause.

The Annual Report of the Sri Ramakrishna Mission Sevashrama, Muthiganj, Allahabad, for 1923.

During the year under review 16,759 cases were treated in the outdoor dispensary of which 7,252 were new cases. The report concludes with an appeal for funds for the construction of a separate indoor hospital which is greatly needed. A building with 6 beds, a surgical ward and a separate room for infectious diseases will serve the present requirements, and the approximate cost for its construction is estimated at Rs. 10,000.

The Annual Report of the Vivekananda Society, Jamshedpur, from 1920 to 1923.

The Society, founded in the year 1920 as a purely religious institution, has now extended its sphere of activity and includes educational and philanthropic works as well. From April 1922 a free reading room has been started. The Society is conducting, besides, some free schools for the benefit of the depressed classes.

It intends to build an orphanage and a home of service for which it appeals to the public for funds.

The Seventh Annual Report of the Sri Ramakrishna Seva-Samity, Sylhet, for 1923.

The activities of this Seva-Samity and its few branches comprise medical relief to poor, diseased persons and educational and industrial work among the helpless

depressed classes. The total receipts during the year, including the last year's balance, were Rs. 834-10-9 and the expenses, Rs. 406-1-9, leaving a balance of Rs. 428-9-0. The Secretary of the institution appeals for funds for the building of a permanent house with accommodation for the school, dispensary, weaving institute and quarters for the workers. We hope the kindly-disposed public will respond to this appeal.

THE SRI RAMAKRISHNA VEDANTA SOCIETY, CALCUTTA.

To popularise the sublime truths of the Vedanta among the Calcutta public, this institution was started under the presidency of Srimat Swami Abhedananda, in the heart of the city. At present its classes on Bhagavad-Gita, Vedanta and Raja Yoga and other classes on carpentry and cane-work are held every week in rented rooms at 11, Eden Hospital Road.

The Society desires tc have larger quarters in a permanent building where a hall will be dedicated to the memory of Sri Ramakrishna and Swami Vivekananda. A suitable plot of land has been selected for this purpose in a central position in Calcutta, which can be had for Rs. 80,000. The following distinguished public men of Calcutta appeal to our generous countrymen on behalf of the Society for financial help in the Building Fund :—Sjs. Chitta Ranjan Das, Nirmal Chander Chander, Bejoy Chandra Sinha, Jugal Kishore Birla, Rai Jatindra Nath Chaudhuri, Sir P. C. Ray, Haji Mohammed Hyat, and others.

Contributions may be sent to the President of the Society, who will thankfully accept and acknowledge them in the papers.

THE BRAHMAVADIN CLUB, ALLAHABAD.

This Club is a religious institution located at present in a rented house, where its members resort every evening for worship, meditation and study of the holy scriptures. It has got a small library with a moderate collection of religious books and other periodicals.

Besides, it has published a life of Sri Ramakrishna in Hindi for the benefit of the Hindi-knowing public.

With the object of having a permanent place of its own, the Club has recently purchased a plot of land where it is proposed to erect a one-storied building to be named Sri Ramakrishna Mandir, consisting mainly of a worship-room, a hall for the library and a couple of side-rooms for study and meditation. The total cost for its construction has been estimated at Rs. 5,000. As it is beyond the means of the members of the Club to raise the sum amongst themselves, they appeal to the generous public to help them in this noble work. Contributions, however small, will be thankfully received and acknowledged by the Secretary, Brahmavadin Club, 16 Hewett Road, Allahabad, or by Swami Vijnanananda, Ramakrishna Math, Muthiganj, Allahabad.

REVIEWS AND NOTICES.

Bengali Religious Lyrics, Sakta.—Selected and translated by E. J. Thompson and A. M. Spencer. The Heritage of India Series. Published by the Association Press, Calcutta. Pp. 102. Price—Paper, Re. 1; Cloth, Re. 1-8.

The introduction from the pen of Mr. E. J. Thompson is informing in its way. But it shows that the writer has little sympathy with the Sakta cult, and has failed to enter into its spirit. He has taken some pains to point out the worst side of the cult as manifest in some of the practices of the "left-hand Saktas." But unfortunately he is almost silent about the best side—the grand philosophy and devotional practices of the "right-hand Saktas," and of even the "left-hand Saktas." This is not fair. It further shows that very few "Christian men" are able to get rid of their religious bias, and interpret correctly the "heritage of India." Those who are always anxious to find the highest place for Christianity are the least fitted for the task. To the credit of the writer it must be said that he has tried to point out with some sympathy the human

aspect of the worship of the Divine Mother, as prevalent in Bengal.

The book contains 103 songs, the main bulk of which is from Ramprasad. A few songs of Kamalakanta, Nilkantha, Rajanikanta and others have also been included in the selection.

The translation is not bad, and the notes are useful. The original has lost much of its beauty in the translation. But that is unavoidable.

Classical Sanskrit Literature.—By A. Berriedale Keith, D. C. L., D. Litt. The Heritage of India Series. Published by the Association Press, Calcutta. Pp. 153. Price—Paper, Re. 1; Cloth, Re. 1-8.

The book is from the pen of an eminent Sanskritist, and deals with the subject in both a scholarly and sympathetic manner. Sanskrit Drama has not been included in the present work, and will be treated in a separate volume. The literature reviewed in the book is restricted to the period before A. D. 1200—"a date conventional indeed, but yet late enough to include all the great masterpieces of Sanskrit literature."

Dr. Keith rejects the common view of scholars that the most ancient secular literature of India was first composed in Prakrit. He maintains, instead, that there is ample evidence to show that the epics existed in some form in Sanskrit before this language was regulated by the grammar of Panini who flourished in the fourth century B. C. "From the epic a direct development leads to the Kavya, which is the highest form of the classical literature apart from the drama."

Classical Sanskrit literature, says the author, is entitled to rank among the great literatures of the world. He has therefore subjected it to the same standards as are applied to them. But unfortunately some of the standards themselves seem to be rather arbitrary, and hence subject to criticism.

The author allots a very high place to Sanskrit literature, but denies it the highest, which he reserves for

Christian poetry. This is the usual exclusive view of a certain class of Western scholars; but we are sure, it will pass away as they come to realise more and more the ideals underlying the Aryan literature, and learn to judge it by Aryan standards.

The book, we hope, will remind its readers of the richness and variety of the Sanskrit literature, and encourage them to extend the field of their study in that language.

The Indian Teachers in China.—By Phanindra Nath Bose, Professor of History, Visvabharati, Santiniketan. Published by S. Ganesan, Publisher, Triplicane, Madras, S. E. Pp. 148. Price Rs. 2-4.

Some people, in India as well as elsewhere, seem to think that in the history of India there is not much evidence of missionary spirit and enterprise. Even before the rise of Buddhism in India, there are unmistakable signs that Indian thought and culture exercised no inconsiderable amount of influence over Greece and her civilisation. With the growth of Buddhism, we find a constant stream of teachers going out to Ceylon, Burma, Thibet, China and Japan.

Mr. Phanindra Nath Bose, in the book before us, has brought to light the fact that for more than ten centuries from the beginning of the Christian era, a succession of learned Pandits from the various universities of India went to China, learnt the language of the people there, and translated into Chinese a large number of Sanskrit books on Buddhism. It must be remembered that in those times the means of communication and other facilities of travel were precarious and attended with dangers of all kinds. But for the fact that these noble souls were so thoroughly infused with the spirit, love, and renunciation of their great Master, the Lord Buddha, none of them could have dared to enter upon an enterprise so full of difficulties and dangers.

Mr. Bose enumerates in chronological order the names of Pandits who went to China and the Sanskrit

works which they rendered into Chinese. Of these, the most prominent were Kumarjiva in the 4th century, a profound Sanskrit scholar who had attained such a mastery over the Chinese language that few in that country could rival him, Gunavarman (5th century), Jinagupta (6th century), and Amoghavajra (8th century). Fifty-eight other Pandits are mentioned by name, besides several others who must have gone with them to assist them in their work.

Much credit is due to the author for bringing to light an almost forgotten but one of the most interesting chapters in the history of ancient Hindu culture.

The Wherefore of the Worlds.—By Paul Richard. Translated from the French by Aurobindo Ghose. Published by S. Ganesan, Publisher, Triplicane, Madras, S. E. Pp. 120. Price not known.

"The book," as the author tells us in his Foreword, "is but the beginning of a book, its first part, an Introduction to some Essay attempting to express, in one of the aspects, the Vision of the World." All the twelve chapters of the book originally appeared as articles in the "Arya" of 1914-1915. It is unfortunate that the author has been prevented from completing the work. The lines of thinking adopted in the book are not unfamiliar to those acquainted with Vedanta.

Even in its present form, we are sure, students of philosophy and others interested in the subject would find it an interesting and valuable study.

NEWS AND NOTES.

MAHATMA GANDHI.

That the bonds of humanity are closer and more intimate than any social or political considerations gets a striking illustration in the book of Romain Rolland, which S. Ganesan of Madras has brought out under the title of "Mahatma Gandhi, A study of Indian Nationalism." The chief object of the renowned author is to give a critical exposition of Mahatma Gandhi's philosophy ; and as such the life incidents are rapidly passed over.

Although Rolland has a great admiration and respect for the personality of the Mahatma, he does not seem to approve whole-heartedly of the principles for which Mahatmaji stands. Says Rolland :—"This is the kernel of his thought and this is serious enough. It lays down the negative of Progress and also of European Science. This mediæval faith runs the risk of coming into clash with the volcanic movement of human spirit and of being shattered to pieces."

The author describes most faithfully and minutely, and we must add, sympathetically too, the genesis and growth of the Satyagraha and Non-co-operation movements in India. In the course of the chapter under the heading, "India under Gandhi's lead," he observes :— "The year 1921 marks the zenith of Gandhi's activities. He wielded an immense moral strength and, without his having sought for it, he found himself to be entrusted with illimitable political power. The people believed him to be a Saint and began to idolise him as God. [Gandhi protests against such deification in *Young India*, June, 1921.] And in December, 1921, the All India National Congress invested him with the fullest powers including the power to choose his successor. He became the undisputed leader of the Indian nation. He could now let loose political revolution or, if he wished, inaugurate a great religious reform." At this critical period of the Mahatma's life, Rolland raises the question

whether Mahatmaji was right in choosing the former course in preference to the latter. This is indeed an extremely difficult question which time alone will answer.

By way of answer Rolland critically considers the views of Gandhi and Tagore. Though he cannot but admit the elements of truth in Mahatmaji's position, he nevertheless seems to accept in a way Tagore's view that Mahatmaji's entry into politics is a deplorable thing, and his philosophy of Non-co-operation has a tendency to reactionary nationalism. Although Rolland acquits Mahatma Gandhi personally of any narrowness or reactionary spirit, he thinks that it would have a baneful effect upon his followers and the masses who hear only the deformed echoes of the Master's teachings. For those who are too near and closely interested in the matter, the path of wisdom lies in suspending their judgment.

After referring to the events subsequent to the Congress of the year 1921 and Mahatmaji's arrest, Rolland concludes his most sympathetic and penetrating study thus:—"Great religious appearances in the East have always a rhythm. One of two things will surely happen: either the faith of Gandhi will be crowned with success, or it will repeat itself, just as centuries ago Christ and Buddha were born, in the complete incarnation of a mortal demi-God of a principle of life that will lead future humanity to a safer and more peaceful resting-place!"

THE FOUNDATION OF CIVILISATION.

One of the most remarkable changes that the great War has effected in the minds of the thinkers of all countries in the West is a searching of the heart regarding the different ideals of their respective nations and races. The old complacent self-sufficient notions that whatever is Western is without question superior, and not only this but also that it is one of their God-given tasks to force their views on the rest of mankind—all this has changed. Many earnest seekers after truth are led to doubt whether

their boasted civilisation is not after all built upon a foundation of quicksands.

A striking illustration of this view is afforded by James M. Woods in *The Woman Citizen*. The writer offers the suggestion that civilisation in order to be permanent ought to be built upon the foundation of motherhood. As he puts it—"Whenever humanity is willing to compel man to interpret his creative instinct in terms of the ideals of service that inhere in the life of his mother, humanity will create for itself a civilisation that will be eternal as the heavens. Then will the strong individual, community, nation, or race look not for mastery, but rather for opportunities to serve a weaker brother."

Regarding this solution of the writer, while we are prepared to concede that it contains a great measure of truth, we cannot help observing that it errs by taking a partial view of the mother. The truth seems to lie with the discovery of the ancient sages of India, who proclaimed the Divinity not simply of motherhood but all life, nay all existence, as well. Hence they could assert in a voice unmistakable that "Not by works, nor by progeny, nor by wealth but by renunciation alone is Immortality to be obtained." Only on this basis and understanding can a man be reasonably expected to follow the ideal of service which the writer aims at, and the strife for mastery will give place to search for opportunity to serve a weaker brother.

The observations of the writer with regard to the attempts that have been made in the past to build the civilisation upon any but spiritual foundations are well-worthy of consideration. Says he,—"Thrice in the history of the West has man, the creator, built a civilisation, but thrice has it been swept away. Like the builder in the parable, his error lay not in the building itself, but in the foundation upon which the structure rested. The Greek said to himself, the greatest thing in nature is the human intellect. Let civilisation but rest upon reason, and it will be permanent. The Acropolis stands to-day, a giant human skull, from which not only reason, but life itself has fled. Yet there are among us those who would

immortalize the Grecian failure. The Roman deified the institution, but in vain did he build the Forum from the blood of slaves and of martyrs. The English and the German seized upon the Darwinian theory of the Survival of the Fittest, gave it a materialistic interpretation, and saw their civilisation crumble in the greatest deluge of blood that has ever flooded the earth. Rationalism, institutionalism and materialism are essential elements in any human structure, but each has proved itself woefully inadequate as a foundation upon which to build a civilisation."

SWAMI NIKHILANANDA'S TOUR.

Swami Nikhilananda lately visited Mt. Abu, where he had interviews with some of the ruling Rajput Princes. Their Highnesses the Maharajas of Kotah, Khetri and Shikar have been pleased to donate Rs. 500, Rs. 300 and Rs. 200 respectively to our Hindi publication fund, while Their Highnesses the Maharajas of Alwar and Limbdi, and the Maharaj-Kumar of Shahpura have taken an active interest in the Swami's work. Two gentlemen, whose names we shall publish later, have kindly helped the Mayavati Charitable Dispensary with Rs. 500 and Rs. 100 respectively. The Swami next went to Palanpur, where he was well-received. He had an interview with His Highness the Nawab Saheb who was kind enough to contribute Rs. 200 to the Mayavati Dispensary. A gentleman also (to be named hereafter) has made a donation of Rs. 120 to the Dispensary. The President, Advaita Ashrama, Mayavati, offers his grateful thanks to all the above well-wishers of the Ashrama for their generous kindness.

At Palanpur Swami Nikhilananda delivered three religious lectures which were attended by the elite of the town, one of them being presided over by the Minister. The Swami is at present at Ahmedabad, whence he will proceed to Kathiawar.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—Swami Vivekananda.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

21st July—5 P.M., 1920:

News came this morning of the Holy Mother's passing away. It has cast a profound gloom upon the minds of all. The Swami also is in a reserved mood. He is, besides, indisposed, and has taken nothing till now. He has his usual audience in the room, but everyone is silent. The Swami broke the stillness with a Bengali song beginning with: "Listen, my mind, a whole load of guilt is on thy back—the legacy of thy evil actions." Then he said, "Sorrow everywhere! I am seriously thinking of discontinuing idle talk, and observing silence. Of what use is it to talk unless one can speak what one really thinks?"

A.—Why, you do speak what you think. You will only give out your life's experiences.

The Swami—What is this that you are saying? I won't talk with you any more! To think that one whom I turn to for sympathy, should prove so callous!

Then he quoted from one of Sankara's hymns to Shiva: "Every day before our very eyes our term of life is wearing out, and youth is decaying. Days once past never return, and Time is crushing the universe. Fortune, too, is fickle like the play of ripples on the surface of water, and life itself is brief like lightning. Therefore, O Lord, Thou Giver of refuge to all, protect me who have taken shelter at Thy feet, before it is too late."

He continued: There was a rich man at Muttra, who was in the habit of entertaining any new Sadhu that came to the town. He would take him to his house and feed him with delicacies. When I went to Muttra, some Sadhus advised me to go to him, saying there was a good arrangement for food, and all that. I agreed. There were other Sadhus too. It was customary on such occasions for the host to discuss some spiritual topics with the Sadhus after the meal. So he asked me, "Sir, how can one get Vairagyam (dispassion)?" I at once replied, "Well, I might tell you that, if I had dispassion myself. Had I possessed it, do you think I would have come to you begging for food?" The reply greatly pleased the Sadhus, who said, "You have answered beautifully." The man, too, did not ask any further questions.

Everywhere you find selfishness, and nothing but that. Take, for instance, my case. I say, and think too, that perhaps I am free from selfishness. But it is there, all the same. Great Lord!

25th July.

A Bengalee youth, of Vaisya caste, has recently come to Benares, leaving home. He has put on the ochre cloth, of his own accord. He has got his mother. When he asked her permission to renounce the world, she told him that she only liked to see him happy, whatever path he might choose. The youth has come to meet the Swami.

Hearing all about him the Swami said: Vairagyam is indeed a great thing. Your mother, too, is not opposing your inclinations. You are unmarried, and have got very few ties in the world. You are young and healthy, and your physique, too, bespeaks self-control. Those who have ever been sexually pure take some fifty years to root out the sex-impulse; while those who have led a different course take several lives to do this. It is such a difficult task! You have put on the ochre cloth. So people of all the four castes will bow to you, and this means spiritual harm to you. Give up the ochre cloth. As for initiation, it must be taken from a very competent man; otherwise it produces bad results. And what is initiation? Any name of the Lord that appeals to you, you may take up whole-heartedly, and that will serve the purpose. Pray to Him sincerely, and He will arrange for everything. It is because I feel an interest for you that I advise you so particularly. Otherwise, there are lots of people, and I don't tell them all like this.

Look here. As your mother is intent on your happiness, so you, too, should try to make her happy. Go home, and try to please your mother. We are all apt to forget that we, too, have been babes. We seldom think

of the helpless state in which we were in the mother's womb. See, how the just-born kid has found out its mother's milk unaided! How quickly it learns to frisk about and nibble the grass it lives upon,—all with its own effort! Man alone is so helpless! If the mother fails to cover it even for a short time, it is done for!

The ideal must be very high, but it is wrong to form an inordinate estimate of one's own powers. Our powers increase in proportion as we prove our fitness.

Embracing the monastic life is not a joke. Sri Ramakrishna used to say, "That man is fit for the monastic life who can allow himself to fall from a palmyra tree without moving his limbs." Is that an easy thing? Don't you see, how we are tramelled with a hundred ties? Go home and serve your mother. It will benefit you spiritually.

OCCASIONAL NOTES.

The world of yesterday is at your breakfast table. A New-Yorker travels fast round the five continents, crossing vast tracts of lands and oceans, and returns to his place within an incredibly short time. A Paris noble in his drawing-room enjoys a solo and a concert which are going on in a Boston opera-house. These are miracles, miracles that beat even the flights of one's imagination. And it is to the credit of Western science which has invented them. The conquest of science in the domain of nature, already wide, is extending from day to day. It has tamed the most powerful and refractory natural forces and harnessed them to the service of man. The distance of time and space has almost been wiped out, and mankind

has been brought closer and closer together. Besides the railway, steamer, telegraph, cinematograph, gramophone and the like which are contributing so much to the general ease and convenience, we hear nowadays of world-wide broadcasting, air-service and such other prodigious schemes. Really, science has worked and is working wonders in the West. It has revolutionised the commerce and industry of the Occidental nations by means of steam, steel and electricity and is bringing them untold riches. It has saved the tragic waste of time and labour. The people are now getting a huge return in place of the pitifully small return of the past. The sights of men working as draft-animals, women staggering forth from the godown with heavy burdens, and little boys and girls plodding at the work-bench are now seldom to be met with in the West. With the facilities afforded by the improved scientific methods, the remotest corners of the globe are now being explored, the treasures of the bottomless oceans ransacked, and the bowels of the earth dug open. The tremendous progress of the scientific knowledge and along with it a great commercial and industrial development, the production of enormous wealth and an all round material prosperity—these are some of the outstanding contributions of the Western civilisation. And the world-supremacy it has and claims is due to all this.

* * *

"What were exotic luxuries are now necessities even for the poor. Labour has been made physically easy, and working hours are short. For the resulting leisure there is a multitude of employments. The slums have their moving-picture theatres and radiophones. A hovel has

its running water and electric light. * * * There are wealth and ease and comfort and health and a wide variety of interests. Is not the machine a gift of God? Truly, is this not a better, higher, fuller life? * * * Materially, yes. In quantity of things possible of acquisition, undoubtedly; but one may legitimately question whether it is in yield of happiness."—Thus writes Nathaniel Peffer, an American writer, about the Western life. He has reasons to doubt 'whether it is in yield of happiness,' for he has seen its ins and outs. Happiness is too intangible a thing. It eludes our grasp so often. We think that we shall be happy if we have health, wealth and comfort. But we see and learn from bitter experience that it is not always the case. A Chinese peasant in his primitive home, living from hand to mouth by the sweat of his brow, and having none of the modern improvements and organised amusements, is often more contented and cheerful than an American shopkeeper and factory worker who needs a lot of sensations to stimulate him. It is a psychological fact that as our amenities of life increase in arithmetical progression, the desire for more and greater things waxes in geometrical progression. Even the multi-millionaires who are proud of their bank accounts and seemingly have no wants, are often found haunted by ambitions for greater possessions and greater accumulation of money, and are unhappy.

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥

—"The craving for pleasure is never satisfied by the gratification of the senses, but rather it flares up with much more vigour even as the flame fed with clarified butter."

Things material, however attractive they may be outwardly, cannot give permanent satisfaction, for they are short-lived and transitory. The people of the West have their confidence in things material and are guided by an inordinate craze for more wealth, more comfort and more enjoyment. They have set their ideal on प्रेय, the pleasant—the pleasures of the body, and not on श्रेय, the good—the happiness of the soul. The hedonistic concept of life which they have taken up, has perverted their individual and social morality and undermined their national backbone, and it will ultimately spell their ruin.

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In the wake of commercial and industrial revolution, there grew up in the West ideas of imperialism and its natural concomitant militarism. Might became the right. Power that is a blessing and benediction when used for the protection of the weak, began to be abused mercilessly. The demon of greed took possession of the souls of the Western nations, and they set out on a career of self-aggrandisement by territorial expansion and economic exploitation, throwing to the winds the ideals of liberty, equality and fraternity. All the available lands peopled by the weaker aboriginal races began to be explored, conquered and annexed. The barbarities and cruelties practised in the act of conquest and colonisation are an awful tale of man's unspeakable inhumanity towards man. Any one, conversant with the sad history of the coloured peoples, the Negroes, the Red Indians and others, knows full well how they have been plundered, trampled upon, persecuted, hunted down and sometimes even driven from their own homes, till some of them are extinct and the

rest left on the verge of extinction. The racial hatred which had its origin in the superior colour-consciousness of the Whites, had its full play and has not as yet died out. The 'lynch-law' of America, a lawless law which exists in all its horrors even now, is a clear proof of this. The 'National Association for Advancement of Coloured People' furnishes an authentic report about the lynching brutalities in America. We quote the following extracts about a lynching in Dyersburg, December, 1917: "Reports of the torturing, which have been generally accepted and have not been contradicted, are that the Negro's clothes and skin were ripped from his body simultaneously with a knife. His self-appointed executors burned his eye-balls with red-hot irons. When he opened his mouth for mercy a red-hot poker was rammed down his gullet. * * * Red-hot irons were placed on his feet, back and body, until a hideous stench of burning human flesh filled the Sabbath air of Dyersburg. Thousands of people witnessed this scene. They had to be pushed back from the stake to which the Negro was chained. Roof-tops, second-story windows, and porch-tops were filled with spectators. Children were lifted to shoulders that they might behold the agony of the victim." Just think of the barbarism and savagery of the 'civilised' people! Such things cannot continue long in the creation of God. The sins, thus committed with impunity, will erelong have their natural moral reaction, and the Western nations will have to pay dearly for them.

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In the West now one sees rampant the worst forms of jealousy, selfishness, competition, aggression and

fight in place of love and good-will. Individuals are not generally actuated by ideas of help and service, but are keen on their limited, paltry interests. Of course there are exceptions. The masses are at loggerheads with the classes; the labourers have made a common cause against the capitalists; and the sister nations are in a state of constant warfare. The cataclysmic war which visited Europe and affected directly or indirectly almost all the countries of the world was simply the outer manifestation of the real state of things—the inner life of the West. It was simply the bursting into a conflagration of a fire that had been smouldering for years under ashes. It has shown the West in its naked hideousness. When we picture to ourselves the infernal scenes that were enacted in the war-zones, we cannot but lament and say in shame and disgust, 'What man has made of man!' Not to speak of the tremendous waste of energy and money, the loss of life entailed by the belligerent nations was huge. Millions upon millions of human beings had to lay down their lives as sacrifice at the altar of animosity and hatred. Vast tracts of lands, containing flourishing cities, rising ports and smiling villages, were depopulated and devastated. Again, the heinous crimes and vices like plunder, rapine, debauchery and so on coupled with virulent types of epidemics rendered the condition of man extremely miserable. It will take years before the Western nations, specially the allies and Germany, will be able to regain their normal state. Above all, the moral degeneration the war has brought on is appalling. It prostituted science for the invention of the most cruel and diabolical weapons of warfare and engines of destruction, which were applied by man against brother-man, till Europe presented the

horrible scenes of hell. Just think of "the poisoning of water-supplies with cholera and typhoid germs and the loosing of dogs with rabies and of women inoculated with" a foul disease "into the enemy country." Just have the picture of aeroplanes and zeppelins dropping bombs from the air, demolishing churches and killing innocent women and children! All these were done in the war. Really, the method followed by some of the parties was worse than demoniacal. "One more world war," writes Nathaniel Peffer from whom we quoted at the beginning, "—if it comes, *it* will be on a larger scale and more terrible in its destruction than the last,—and the white race will be left a fragment to huddle around its memories."

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No doubt, the Western civilisation has built a pompous material superstructure with steam, steel and electricity and added substantially to the creature comforts of man, but rightly estimated it has been a sad failure. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Having drunk the cup of life to its bitterest dregs, the people of the West have been seized with an uncontrollable intoxication, and they do not know what to do. In their mad pursuit of material well-being, they have openly flouted the higher ideals of life that make for peace and harmony. They have rejected God, the perennial source of the Bliss Supreme. In place of Christ whose religion they profess, they have installed Mammon. Recent events have shown and proved the incontrovertible fact that the Sermon on the Mount is put aside in Europe and America, whenever the commercial, political or military issues are at stake. "Neither in

America nor in Europe is there any real Christianity. Churches are everywhere full of rank insincerity, nauseating hypocrisy, grossest sham. In the continent, the churches are a veritable instrument of oppression in the hands of the Government. If I had my way I would put a stick of dynamite under every church in Europe and blow it to pieces—" remarked Count Ilya Tolstoi, the son of the celebrated Russian Idealist in an interview with Dr. Sudhindra Bose in America. What he said is only too true. A civilisation that believes no other gospel than that of might, understands no other parable than that of the bayonet, knows no other hymn than that of the shrapnel shell and accepts no other decision than that of the 47-centimetre gun, cannot stand. It must shatter to pieces if it does not revise its concept of life and remodel it on a spiritual foundation.

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"I know a better way to squeeze the orange of this world, and I get more out of it. I know I cannot die, so I am not in a hurry; I know there is no fear, so I enjoy the squeezing. I have no duty, no bondage, wife, children and property. I can love all men and women. Everyone is God to me. Think of the joy of loving man as God! Squeeze your orange this way and get a thousandfold more out of it. Get every single drop."—Speaking thus to Ingersoll, the great pragmatic thinker of America, did the Swami Vivekananda point out a better way to enjoy life. Will the people of the West take his suggestion? What he means is that they should spiritualise their outlook upon life—their individual, social and national standards of culture and efficiency. They will

not be losers for this change. It will rather act as a balm healing the sores from which they are suffering. They have seen to their great cost the futility and worthlessness of the materialistic rule of life—how it has landed them in unmeasured discontent and restlessness—how it has been the fruitful cause of the political and economic unrest and the moral chaos with which their countries are being convulsed. It is a happy sign that a moral conscience is gradually awakening in the West, and there is a cry for the arrest of the Western civilisation. But the process of change is very slow. We have no faith in the so-called Leagues and Conferences which propose to bring back the lost equilibrium and order of the Western society by the profession of some ideals which they do not mean to carry out into practice themselves. All such efforts will be useless unless and until there be a real change of heart and the inherent greed and selfishness of individuals are transformed by a living faith in God and religion. Let the people of the West take back Christ whom they have banished so thoughtlessly from their lands. Let them have true Christianity—its love and service, its self-denial and morals; let them understand and live in life the 'Sermon on the Mount' that Christ preached, being ready to bear His cross with humility and patience. And there will be peace and harmony, amity and good-will all over the Western world.

THE ONE IN THE MANY.

BY SWAMI YATISWARANANDA.

Life implies a mysterious element that cannot be explained in terms of our empirical sciences. The astronomer can tell us with wonderful accuracy about the orbit of such a mighty body as a planet. But he can never dare to predict the course of even an insignificant moth turning round and round a lamp, attracted by its brilliance. The meteorologist can calculate with admirable precision the movement of a cyclone. But in vain will he try to foretell the path to be followed by an army of locusts devastating a country, and thereby warn the people beforehand of the coming danger. Physical science can find out very correctly the rate of the bullet fired by a person at an adversary. But it can never possibly gauge the intensity of the sense of wrong that impelled the man to commit the act; neither can it explain the discrimination he had to use in finding out and hitting the right person, it may be, in a crowd of a thousand people. Besides these, our feelings of remorse and repentance, sorrow and exultation, benevolence and self-sacrifice can never be accounted for by the laws of physical sciences. This has led people to suppose that there lies an insurmountable wall between what we call the animate and inanimate kingdoms. But as a matter of fact, no such great barrier exists. And the laws of science, although they cannot explain the principle of Life and its processes, do not contradict its laws by any means; rather they find their fulfilment in them.

The whole universe is throbbing everywhere with Life. सर्वं खल्विदं ब्रह्म तज्जलानिति—"The whole universe is Brahman. All things come out of Brahman, exist in It, and go back to It at the time of dissolution."—"He is below, He is above; He is behind, He is before; He is on the right, He is on the left. The Governor of all things, past and future, He is the same to-day as to-morrow." This has been the experience of the ancient sages of India. And this great vision of unity empirical science too is gradually coming to realise, though in its own way. The barrier between the organic and inorganic kingdoms was demolished long ago, and that between the living and non-living worlds too is now slowly being broken down. Inert matter and growing plants have been proved to respond to various kinds of stimulus in exactly the same manner as sensitive animals and thinking man. They are all affected by physical blows, benumbed by cold, wearied by excessive work, intoxicated by alcohol, stupefied by anesthetics, exhilarated by sunshine, suffocated by foul air and killed by poisons. We must now either change altogether our conception of what constitutes Life, or acknowledge boldly that the one Life permeates both the living and the non-living, the difference lying only in the degree of manifestation and nothing else. Thus declares Sir J. C. Bose in his memorable words—"It was when I came upon the mute witness of the self-made records, and perceived in them one phase of a pervading unity that bears within it all things—the mote that quivers in ripples of light, the teeming life upon our earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message proclaimed by my

ancestors on the banks of the Ganges thirty centuries ago—'They who see but one in all the changing manifestations of this universe, unto them belongs Eternal Truth—unto none else, unto none else'."

Man, the acme of creation, is characterised by consciousness or awareness—a manifestation of the Life-principle. This consciousness persists through all his physical and psychological processes. It is present in his waking as well as dreaming states. But it finds its highest expression in true spiritual experiences or visions making him realise intuitively the unity behind the diversity, and transforming him into a saint untainted by any cravings of the flesh or desires of the mind. The followers of the extreme school of biology, including the "Medical Materialists," endeavour to explain all these mental and supra-mental processes as "epiphenomena," as nothing but physics, chemistry and physiology at work. According to some the mind itself is only a highly organised form of the matter that builds up the body. They hold that religious emotions are due to over-excited nerves; dispassion for the world is caused by a torpid liver; spiritual visions are occasioned by "a discharging lesion of the occipital cortex," whatever it may mean, and so on. But whatever may be the explanations of these scientific men, neither the spiritual realisations nor the remarkable changes they bring about in the life and thought of the seeker after Truth, can be satisfactorily accounted for by our material or even mental sciences. These experiences belong to a different sphere of existence, and as such can be interpreted only with the help of the laws of the spiritual world. Very pertinently does, therefore, Prof. James observe in his remarkable book—

"The Varieties of Religious Experience"—"If you have intuitions at all, they come from a deeper level of your nature than the loquacious level which rationalism inhabits. Your whole sub-conscious life, your impulses, your needs, your divinations, have prepared premises, of which your consciousness now feels the weight of the result; something in you absolutely *knows* that that result must be truer than any logic-chopping rationalistic talk, however clever, that may contradict it."

Unity is the final word—the goal—of all sciences, physical, mental and spiritual. And as such its recognition comes only when they have made considerable progress. This is the chief reason why we find it very difficult to form an idea of the unity underlying the universe, and so easy to hold instead the many as the only reality in all the spheres of existence. As our mind is outgoing in the beginning, we have naturally an explicit knowledge of the objects around us, but only an implicit one of the subjective factor in us. But with our evolution and the consequent development of the power of introspection, we come to gain an explicit knowledge of the subject also—our soul or personality. It is then that we realise that the principle that lies at the back of our own selves, also exists in the outside world. We thus get a glimpse of the One appearing as the many, of the unity of which the subject and the object are only two different expressions.

Not only the Indian sages but some of the Western philosophers also recognise this unity—this Universal present in the particular, although the latter affirm that it can never be definitely known. Observes Mr. Herbert Spencer—"While by the laws of thought we are

prevented from forming a conception of absolute existence, we are by the laws of thought prevented from excluding the consciousness of absolute existence : this consciousness being, as we here see, the obverse of self-consciousness. And since the measure of the relative validity among our beliefs, is the degree of persistence in opposition to the efforts made to change them, it follows, that this which persists at all times, under all circumstances, has the highest validity of any." Again he observes—"We are obliged to regard every phenomenon as a manifestation of some Power by which we are acted upon; though Omnipresence is unthinkable, yet, as experience discloses no bounds to the diffusion of phenomena, we are unable to think of limits to the presence of this Power; while the criticisms of science teach us that this Power is Incomprehensible. And the consciousness of an Incomprehensible Power, called Omnipresent from inability to assign its limits, is just that consciousness on which Religion dwells." The Indian seers of Truth are at one with these Western philosophers on the point that the Absolute Existence is "beyond the ken of speech or thought." But unlike the latter, they declare that this universal principle can be realised by transcending the limitations of the body and the mind in Samadhi. It is then that the Yogi comes face to face with the Truth shining in its full effulgence and glory. And he realises his own Self and the Self of all that exists, "free, immortal, omnipotent, loosed from the finite, and its contrasts of good and evil altogether, and identified with the Atman or Universal Soul."

Now the question is how to realise this Absolute Existence—our real Self—which persists through all the

three states of our consciousness, through wakefulness, dreams and deep sleep alike. Says the Upanishad—"He who has not turned away from the path of evil, who is not tranquil and subdued, or whose mind is not at rest, can never realise the Self through Knowledge. . . . . . That Self is not to be gained by one who is destitute of strength or of earnestness, or is without right meditation. But if a wise man strives after it by those means—by strength, earnestness and right meditation—then his self enters the abode of Brahman."

Purification of the mind from all forms of desire is the essential condition of this realisation of the Existence-Knowledge-Bliss Absolute. This may be done through philosophy or psychic control, worship or selfless work. It does not matter much whether we become harmoniously balanced in all these paths, or follow only one of them. The most important thing is to rid the mind of all its dross. That being done all obstacles in the way of the realisation of the Self are removed, and the vision of this self-existent Truth—the Atman—dawns upon the purified soul by itself. In the words of the Upanishad, "When the seer sees the Effulgent Maker and Lord of the universe, as the Purusha, as Brahman, as the Primal Cause, then that wise man, shaking off good and evil, free from all bonds of transmigration, attains the utmost equality or perfection with the Lord."

DR. RABINDRANATH TAGORE AND RUDOLF EUCKEN.

BY MANI BHUSHAN MAJUMDAR, M.A., B.L.

The greatest living poet of India, Rabindra Nath and his German contemporary, Rudolf Eucken are Nobel-prize holders. Both of them have acquired great reputation for the singular contribution they have made to the world-thought. And their fame has given a powerful impetus to the study of their philosophy throughout the civilised world. From a perusal of their works, it will be seen how the master-minds always think alike. It is true, of course, that Dr. Tagore does not present before humanity any special philosophy of his own. What he does is simply to interpret the ancient ideals of India in his own light. In his poems and essays we get "an opportunity of coming into touch with the ancient spirit of India as revealed in our sacred texts and manifested in the life of to-day."

Every great thinker is confronted with the question: Has the Invisible any claims upon human life? There are two possible answers: The first is 'yes', and the second, 'no'. We arrive at the former conclusion through idealism or religion, and at the latter through naturalism and its offshoots, individualism and socialism. According to Eucken, neither idealism or religion, nor naturalism, individualism or socialism is an adequate theory to explain *life*, which is the problem, having a practical interest for the human soul. "Religion," says Eucken, "in its traditional form, is for the man of to-day a question rather than an answer. It is itself too much of a problem to interpret to us the meaning of our life and make us feel that it is worth living. Immanent idealism considers the Divine not as a Personal Being apart from the world, but as a Power existing in and permeating it. Naturalism makes the sense-experience the basis of life, subordinating

even the soul to the level of the materialistic world. A socialistic culture makes the individual of value only as a member of society, which is only true in the most primitive societies. 'Individual' life cannot satisfy man, he must find some all-inclusive whole of which he is a part. He must view life—nay more, he must 'live' it in the light of this larger whole." Eucken in his new philosophy tries to reconcile these extremes.

Unlike Dr. Tagore, he proposes to expound a theory of his own, which he calls *activism*. It adjusts and harmonises the respective claims of idealism and naturalism. Unlike naturalism, it secures the reality of the spirit by giving it a fastness in the Absolute and conceives of the supreme spiritual life as realised in and by man. And this spiritual life is neither subjective emotion, nor intellectual abstraction, but *life* and *action*. Like idealism, the activism of Eucken does not make the spirit function in void. But according to it, the spirit realises itself by acting upon the sense-world, attracting, penetrating and transfiguring it. This spiritual exodus takes place in three successive stages, and Eucken adopts the familiar three-stage scheme of the Hegelian school. The first is the stage of 'nature', in which life is lived under the authority of sense, expediency and convention. The second is the 'negative movement', in which the individual breaks with the natural life and comes into touch with the Absolute Spirit. And the third is the 'reconstructive course', in which the individual, having received the spiritual liberty, takes the world-problem upon himself and returns to the old world to assist in its reconstruction in the light of the present changed conditions of life.

Thus we have, according to Eucken, a real, active struggle in which the individual spirit vindicates its own rights, leading to true personality, freedom and immortality. The personality chooses the spiritual life, continually reaffirming the decision, and this constitutes freedom. In a sense, freedom is obtained by self-surrender in and through which again is realised spiritual absoluteness. The Divine is thus the ultimate spirituality, in-

spiring the activities of the different individual spiritual personalities. It is not a personality in the sense in which we are. Eucken deprecates the so-called anthropomorphic conception of God, having all human attributes. For this reason, he would rather prefer the term 'Godhead' to 'God'. His religion, therefore, does not consist in a belief or a reverential attitude towards the mysterious beyond. It is rooted in *life* and *action* by which the human being appropriates the spiritual life. It is an activity involving both man and God—a redemptive process grounded in the ultimate harmony between our human freedom and God's saving initiative. The defence of personality is the defence of freedom, and it is in the defence of personality that the true significance of the 'negative movement' lies. The 'positive movement' consists in the redemption of the world, establishing a harmony among art, morality and religion. In this way we have the union of morality and religion, laying the foundation of an ethico-religious philosophy which Eucken propounds and systematises.

As already observed, Rabindra Nath does not promulgate any new theory of his own. For his ideals he acknowledges his indebtedness to the Vedas and the Upanishads and the teachings he received from his father, Maharshi Debendra Nath Tagore. But he does not claim to have got anything from the West. On the contrary, he maintains that the "West has never been reconciled to the conception of our unity with the Infinite Being," and its ideal is therefore foreign and unsuited to Indian temperament. His poems are replete with a high order of spiritual mysticism that we generally meet with in the Vedic literature. Like the Western mystic poets—Wordsworth, Browning and Tennyson, he views nothing *qua finite*, but all things—the sights and sounds of nature and our everyday activities—as the avenues through which we can see and sense the Infinite. This idea finds expression in many of his songs in Gitanjali, Gitali, Gitimalya and other poems, specially in that beautiful song which begins as, सीमार माझे असीम तुमि बाजाओ आपन सुर,— "Do

Thou pipe through the finite Thy infinite tune.' Here there is similarity between him and Eucken. Again his line, मोरे आरो आरो दाओ प्राण,— "Give me life, more life," may be well compared to Eucken's— "Redemptive remaking of the personality." But it would be unjust to attribute to Dr. Tagore any particular system of thought, for it is simply one aspect of the oriental philosophical ideas that has come out through him. Many Western readers might misunderstand him to be a Pantheist, losing himself in the glory of the Universal. He clears his position in no uncertain terms when he says: "I am absolutely unique, I am I, I am incomparable. * * * It is our ignorance which makes us think that our self as self is real, that it has its complete meaning in itself. The meaning of our self is not to be found in its separateness from God and others." The ideal which Rabindra Nath sets before us is, in its essence, the very highest which is known to man. It is to realise our true nature through a union with God. This realisation is to be attained not by abstract meditation and renunciation of the world, but by love, life and action. The path lies not through the practice of self-abnegation, but through the widening of love—a love which issues forth in the form of activities directed towards the service of God and humanity.*

To both Dr. Tagore and Eucken, a philosophy of life does not mean a philosophy which follows life and explains it, but a philosophy which is a part of life and a method of redemption. But Eucken, unlike Dr. Tagore, undervalues the efficacy of such mystical practices as prayer, worship and contemplation. He lays stress on intuition rather than those processes emphasised by the Indian poet. But it must be said to the credit of the

* Though we are ardent advocates of love and service of God in humanity, we cannot appreciate the Poet's deprecation of renunciation. Renunciation, of course not in the sense of fleeing from the world, but the giving up of desires, is essential in the spiritual life. This is the verdict of all the great religions and teachers of the world.—Ed. P. B.

German thinker that he has raised philosophy from mere empty discussions concerning abstract theories to the deeper and more practical problems of life. He is a profound believer in the inward higher nature of man which has its ultimate fulfilment in living a supreme spiritual life for God and humanity.

SWAMI VIVEKANANDA'S MESSAGE TO THE WEST.*

BY SWAMI BODHANANDA.

Swami Vivekananda delivered the great message of India to the people of the West. And what was this message? He called it Vedanta. But by the word Vedanta he did not mean any special or particular form of religion or system of philosophy. He preached a most synthetic religion. It is, as Prof. James puts it, "an eternal process of progression in all fields of human activity." This process includes not only the religions and philosophies of the past, but also it has room for all creeds and systems of thought that are yet to come.

Religion, as conceived by Swamiji, is not mandatory, but evolutionary. It is the unfoldment or evolution of the Divinity already in man. Every soul is potentially Divine, and we are, consciously or unconsciously, endeavouring every moment of our life to unfold this innate Divinity in us. Swamiji did not believe that we could make any people great or good, moral or spiritual, by enforcing any amount of commandments or laws upon them. On the contrary, he emphasised freedom, because freedom is the only condition of growth or progress. Laws may be necessary for those who are weak and imbecile, morally and spiritually. But those who are strong are governed by the least number of laws. Men are not automatons—men are not machines. But men are living beings, and the more free they are, the greater

* Notes of a lecture delivered in Calcutta.

will be their opportunity for the expression of the God within them. We can awaken in man this great sense of Divinity and dignity by giving him infinite freedom and not by withholdig it from him. By having this freedom, man will make mistakes, but the mistakes will be his teachers, and he will learn to improve himself by them. You cannot legislate virtue. By any number of man-made laws, you cannot make one great or good.

The people of the West are more rational than emotional. For this reason, Swamiji endeavoured to lay before them the Hindu religion from the standpoint of reason. In their estimate he was therefore a great reasoner, an astute philosopher, an intellectual giant, because they had no opportunity to know how loving he was—how large was his compassion for humanity. There are three fundamental elements in religion, *viz.*, God, soul and nature. Let us now consider rationally the most vital questions connected with these three elements in the light of the teachings of Swamiji.

There are three answers to the question: Is there a God? The first answer is 'yes,' the second is 'no,' and the third is 'I do not know.' If you say that there is a God, naturally, I will ask you to produce proofs in support of your statement. What are the proofs that there is a God? There are people who argue that it cannot be that God is non-existent. When there is so much beauty and intelligence in this world, we must posit one who creates it and who is very, very great and intelligent. They take this analogy. Here is a watch, and this watch suggests that there is a maker of it. So the world must have a creator. But we must say that this analogy is not complete and correct. The sight of the watch and the inference that there is a maker of it do not warrant the conclusion that there is a creator of the universe. The fallacy involved in this argument is what the lawyers call a departure in pleading. The conclusion is too abrupt. There are many intermediate steps which must be fully determined before one can draw that inference.

Swamiji refuted this extra-cosmic and anthropomor-

phic conception of God and tried to present the problem philosophically. In the Western world where Christianity is the prevailing religion, there are people still believing that God is an extra-cosmic Being who is our Creator and has all the human attributes and susceptibilities—who has justice and mercy, anger and hatred, and so on—who is pleased if you praise Him and displeased if you do otherwise. Swamiji proved that God is not only the efficient but also the material cause of the universe. In other words, He is both immanent and transcendent. God has not created the world out of a pre-existent substance remaining separate from it, but has projected Himself in the form of the universe.

Besides, Swamiji preached the doctrine of Maya. Maya is that inscrutable power of nesience, which is neither a reality, nor an unreality, nor a mixture of both. Why is not Maya real? Because, it vanishes when we get the highest knowledge. Why is it not unreal? Because, practically speaking, we cannot deny its existence while we are in it. Again, why is it not a mixture of both? Because, that is an impossibility. We must not make the error that Christian Science does. You have, of course, heard of Christian Science in America. Christian Science denies this world of ours—denies matter, sickness, sin and death. But it believes in health and wealth and all those other pleasant and desirable things. If sickness is unreal, health is also unreal. You cannot have a coin with only the obverse side, rejecting the reverse side. Similarly, good and evil are two inseparable aspects of the principle of Maya which is itself unreal from the absolute standpoint. You cannot reject one without rejecting the other, and have one without having the other.

Swamiji pointed out another fallacy that people often make. Even Herbert Spencer who was such a great philosopher, did not escape from the error. In expounding his theory of Agnosticism he said, 'God is unknown and unknowable.' But I must say that by this very statement he brought down God to the level of the known

and knowable. If God is unknown and unknowable, then He can have no definition or description whatsoever. Hence the statement made by Herbert Spencer is most unfortunate. By it he defeated his own purpose. But the Hindu philosophers went deeper into the question.

Buddha was a great agnostic. But he never talked of God, he never defined God. God being unknown and unknowable, there can be no statement about Him. Apropos of this I may remind you of one saying of Sri Ramakrishna: "Of all things, it is Brahman alone which has never been desecrated by being described." Those people who know Brahman become silent. In the Upanishads we read: "He who knows God knows Him not; but he who says that he knows Him not, knows Him. He is known to the ignorant and unknown to the wise." Those who realise God truly, become silent upon that question, being engulfed in the vastness of His love and light, in the infinity of His existence, intelligence and bliss. This great question as to the existence and non-existence of God has been fully discussed by Swamiji in his lectures. Neither the positive nor the negative explanation is satisfactory. The believers as well as the unbelievers fail to advance convincing proofs in support of their statements. But the third answer, *viz.* 'I do not know', or the position of the agnostic, of course not of the type of Herbert Spencer, seems to be rational and logical. Please forgive me if I say that those who declare that they cannot make any statement about God are the ones who know Him in truth and reality.

I told you that there are three great elements in religion. The first element is God of which I just now spoke, the second is soul, and the third nature. Swamiji preached about the immortality of the soul as taught in the Bhagavad Gita and the Upanishads, but he emphasised this point. He said that God dwells in all beings, great and small. If you cannot worship God present before you in so many forms, how can you expect to worship a

God whom you cannot see? He therefore enjoined the service of the poor and the despised as the veritable manifestations of the Divinity. And mind you, he did not stop there. In his lectures on Karma-Yoga, he said that when you do a work, when you are called upon to serve another, do not expect any return from him in any shape or form, but rather thank yourself that you have got an opportunity to express and exercise your love. The Karma-Yogi should consider work as a great privilege and service as a great pleasure. This doctrine of selfless work and service as taught by Swamiji is unique.

In the West many people ask as to how peace can be brought about on earth. There the leaders think that peace can be established by some sort of international agreement or by some world-tribunal. But I am of opinion, as Swamiji also said again and again, that this hope is an impossible hope, unless and until such things as lust, greed and jealousy are not removed from the heart of man. Man can never understand the spirit of universal brotherhood and practise universal love, so long as these elements remain in him. A synthetic religion, preaching the unity of all in God and giving scope for mutual toleration and freedom, can alone give mankind peace. Swamiji preached the necessity of spreading this synthetic religion all over the world. "He is the Eternal among the perishable, the Intelligence of those who are intelligent and the One fulfilling the desires of many. The wise who realise Him as residing in their hearts alone get peace and none else"—say the Upanishads.

नित्योऽनित्यानां चेतनश्चेतनानां
एको बहूनां यो विदधाति कामान्।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

YOGIN MA.

BY SWAMI ARUPANANDA.

* * * Yogin Ma belonged to a well-known rich Zemindar family of Khardah, a place near Calcutta. Her husband was the late Ambica Charan Biswas, one of whose ancestors was the celebrated Prankrishna Biswas, who compiled the famous treatise on Tantra, called the Pranatoshini Tantra.

For many reasons Yogin Ma became disgusted with the household of her husband and acquired in the very prime of her life an intense Vairagya. Since then she used to put up in her father's house at Baghbazar, Calcutta. The late Balaram Bose of Baghbazar, one of the foremost householder disciples of Sri Ramakrishna, was related to her. And it was he who took her to Dakshineswar and introduced her to the Master. Within a short time of her acquaintance she was blessed with the divine grace of the Master and began to advance quickly in spiritual life by her wonderful renunciation and austerity.

After a few visits to Dakshineswar Yogin Ma came to be acquainted with the Holy Mother. Both, being of the same age, contracted at first sight a great love and attraction towards each other. Speaking of the Holy Mother, she once said, "Whenever I went there, the Holy Mother used to take me into her confidence, tell me her secrets and seek my counsel. * * * I used to visit Dakshineswar at intervals of seven or eight days, sometimes spending the night there. And then the Holy Mother would not let me sleep anywhere else, but would drag me and make me sleep with her at the Nahabat. Some time after my first visit the Holy Mother was to go to her country home. I stood waiting and watching, on the bank of the Ganges, until the boat carrying her disappeared from view. After that I betook myself to the Nahabat and wept a great deal, being

unable to bear the pangs of her separation. The Master on his way to the Panchavati noticed all this and returning to his own room, sent for me. 'You have been much pained by her separation'—said he and began to console me by relating to me the experiences of his Tantrika Sadhana. After about a year and a half when the Holy Mother returned, he told her, 'That girl with nice, big eyes, who comes here every now and then, loves you much. She wept a lot at the Nahabat on the day of your departure.' The Holy Mother replied, 'Yes, I know her quite well, her name is Yogin'."

Yogin Ma had the good fortune of entertaining the Master once at her Baghbazar house, mentioned in the Kathamrita, as the house of Ganu's mother. She had also the privilege of having many spiritual talks with the Master, as is evident from the Lila-Prasanga, where in some places her version has been mentioned as that of a woman-devotee. Addressing Yogin Ma, Sri Ramakrishna once said to her, "What more is left to be attained by you? You have seen, fed and served this body (referring to himself)."

During the last illness of the Master Yogin Ma was at Brindaban, and immediately after his passing away the Holy Mother also joined her there. "The moment the Holy Mother saw me," said Yogin Ma, "she embraced me and being overwhelmed with grief began to shed profuse tears. While at Brindaban both of us used to spend our time in wails and lamentations. One day the Master appeared to us in a vision and said, 'Well, why do you lament so much? Here I am, where can I go? It is just like passing from this room to that!' "

During this period Yogin Ma used to have great concentration at the time of her meditation on God. One evening while thus meditating at Lala Babu's temple, she became so much absorbed that she fell into deep Samadhi. Long after the evening service of the temple was over she was found quiet in her seat. The temple attendants going to close the outer gate noticed her in that state and tried to bring her to the normal

consciousness. Finding her so late in returning, Swami Yogananda was out with a lantern in search of her at the instance of the Holy Mother. He went to the above temple, that being the usual place for Yogin Ma's spiritual practices, and found her lost to all outward consciousness. But she gradually came down from that exalted state as the Swami began to utter the name of the Master. Latterly, while talking of Sri Ramakrishna and the Holy Mother, she would incidentally refer to this period of her life and say, "I was then in such a high spiritual mood that I even forgot whether the world existed or not."

In her Calcutta residence, too, she once again experienced this bliss of Samadhi. Swamiji (who was alive at the time) remarked to her at that, "Yogin Ma, you will pass away in Samadhi. One who gets Samadhi once in life, gets back the memory of that at the time of death."

On another occasion, in connection with her spiritual experiences she said, "Once I was in such a high spiritual altitude that wherever I turned my eyes, I would see my Ishta. That state lasted for three days." Yogin Ma had two images of the Boy Gopala whom she used to serve and worship with so much love and care that she would see them in trance. "One day," she said, "while meditating at the time of the worship, I saw two incomparably handsome boys. They came smiling and hugging me closely and stroking me on my back, said, 'Do you know who we are?' I replied, 'Yes, I know you quite well, you are the heroic Balaram, and you, Sri Krishna.' The younger one (Sri Krishna) rejoined, 'You won't remember us.' 'Why,' said I. 'No, you won't, on account of them'—he answered and pointed to my grandsons." Really after the death of her only daughter Yogin Ma was much taken up with her grandsons, and that high spiritual tension in which she had been, abated to some extent and became normal gradually.

Though apparently living like a householder, she was initiated into Sannyasa both according to the Tantrika and

the Vedic rites. Yogin Ma performed the Panchatapa ceremony along with the Holy Mother at Nilambar Mukherjee's garden house, Belur. The Holy Mother remarked, "Yojin is a Tapasvini. Even now she observes so many fasts, vigils, etc." In the matter of formal rites and worship she had such single-minded devotion and such practice that it was rare even among men. She never wasted time. In her leisure hours she used to read the Gita, Bhagavata, and other Puranas, or sometimes the Chaitanya-Charitamrita and such other devotional works including those on Sri Ramakrishna. She had such a sharp memory that she learnt many portions of these books, specially of the Chaitanya-Charitamrita, by heart and could relate the stories of the Puranas nicely. The Sister Nivedita, while writing her Cradle Tales of Hinduism, got much help from Yogin Ma's deep and thorough knowledge of the Pauranic literature, and she acknowledged her indebtedness in the introduction to her book.

Even in her old age Yogin Ma had so much attraction for spiritual practices that in the midst of many engrossing occupations and distractions, she would not alter the routine of her daily meditation and Japa. Every day after the bath in the Ganges she used to spend about two hours or perhaps more in meditation etc. Even an inclement weather could not stand in the way of her doing that. We would wonder at her steadfastness. People generally want some relaxation and yield to laziness. But Yogin Ma would not miss a single day. At the time of meditation she would sometimes become so much absorbed that flies would enter into her eyes without her being aware of them. "Yogin and Golap have done much Sadhana. It will do you good to talk about it amongst yourselves"—thus did the Holy Mother advise her women-devotees.

Even during her last illness when she had not strength enough to get up from her bed, she would ask somebody to make her sit, so that she might go on with her regular spiritual practices or hear the reading of

the Kathamrita, Lila-Prasanga, Chaitanya-Charitamrita, Bhagavata and the like. But though she had a strong religious turn of mind, she was never indifferent to the daily household duties. After her bath and other observances she would come every day to the house of the Holy Mother and attend to the dressing of vegetables and the like. At noon she would go to her own house, cook for herself and for her old mother and again come to the Holy Mother in the afternoon to attend to her comforts, returning to her house at night after the last service.

One of the good traits of Yogin Ma's character was that whenever she visited some holy place, she would give a pice or two to the poor, disappointing none. Golap Ma says, "Beggars who come here demand pice and won't go without getting it. Yogin is at the root of all this." Besides, while going to a place of pilgrimage she would sumptuously feed those who accompanied her. Again when she would visit Jayrambati or Kamarpukur, she would never forget to help the relatives of Sri Ramakrishna and the Holy Mother.

The foremost disciples of the Master had great regard for Yogin Ma. Sri Maharaj (Swami Brahmanandaji) had a soft place in his heart for Yogin Ma, who also had great love for him and used to entertain him with much care and affection. We know from personal experience how Yogin Ma would be beside herself with joy if Sri Maharaj were invited to dinner at the house of the Holy Mother. Then perhaps she would arrange for many varieties of dishes and delicacies, cooking one or two kinds herself with her own hands. Swamiji also had great love for Yogin Ma. Perhaps Swamiji was coming from the Math while Yogin Ma was having her bath in the Ganges. Alighting from the boat almost the first words he would utter would be, "Yogin Ma, I will have my meal to-day at your place. Please prepare that favourite curry of mine." We have heard from Yogin Ma herself that once while she was at Benares, Swamiji who happened to be there, saw her and

said, "Here is your Viswanath." Swamiji was so fond of things prepared by Yogin Ma that he would make fun and say, "To-day is my birthday. Entertain me well with nice dishes, specially with Paramanna."

Yogin Ma had devotion to all forms of the Deity. Though she was specially devoted to Sri Ramakrishna with whom she had taken her refuge as the visible manifestation of God, she was never narrow and bigoted. Having that toleration common to Hinduism, she would worship all the forms of the Divinity including Sitala, Shashthi, etc. While she was an expert in formal worship, ceremonials and fasts, she had also the highest form of devotion and knowledge in her. That is why Sri Ramakrishna once remarked, "Among women Yogin has the characteristics of a Jnani."

Yogin Ma's life was really a type of the ancient Indian womanhood, rich with profound spiritual experiences. And if we study it we shall find that the Master's remark about her that she was not an ordinary bud blossoming quickly, but rather the bud of a thousand-petalled lotus opening slowly and gradually, has come literally true. * *

—*Rendered from the Udbodhan.*

SRI KRISHNA AND UDDHAVA.

(*Continued from p. 374.*)

इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम् ॥

प्रतिग्रहोऽध्यापनं च ब्राह्मणस्यैव याजनम् ॥ ४० ॥

40. The performance of sacrifices, study, and the making of gifts are the duties of the twice-born. Acceptance of gifts, teaching, and the helping of others to perform sacrifices are the occupations of the Brahmana.

प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम् ॥

अन्याभ्यामेव जीवेत शिलैर्वा दोषदृक् तयोः ॥ ४१ ॥

41. A Brahmana who regards the acceptance of gifts as destructive of austerity, spirit of independence

and fame, should live by either of the other two means, or if he considers them as harmful, live upon the grains left ungathered[1] in the fields.

[1 *Ungathered*—by the owner as useless.]

ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते ॥
कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥ ४२ ॥

42. The body of a Brahmana is certainly not meant for the satisfaction of petty ends. It is for rigorous austerity here, and endless happiness hereafter.

शिलोञ्छवृत्त्या परितुष्टचित्तो धर्मं महान्तं विरजं जुषाणः ॥
मय्यर्पितात्मा गृह एव तिष्ठन्नातिप्रसक्तः समुपैति शान्तिम् ॥

43. A Brahmana content to live upon grains left in the fields and in front of shops, and observing the great taintless duty,[1] while he lives at home, with his mind given up to Me and not over-attached, attains to Peace.

[1 *Duty*—consisting of hospitality, etc.]

समुद्धरन्ति ये विप्रं सीदन्तं मत्परायणम् ॥
तानुद्धरिष्ये न चिरादापद्भ्यो नौरिवार्णवात् ॥ ४४ ॥

44. Those that rescue a Brahmana[1] devoted to Me from his misfortune, I will quickly deliver from dangers, as a boat picks up a drowning man from the sea.

[1 *Brahmana*—This should be taken as a type. Any devotee is meant.]

सर्वाः समुद्धरेद्राजा पितेव व्यसनात्प्रजाः ॥
आत्मानमात्मना धीरो यथा गजपतिर्गजान् ॥ ४५ ॥

45. A king (specially) should deliver all his subjects from misfortunes like a father, and as the leader of elephants rescues the elephants in his herd, he should, preserving his balance, deliver himself by his own efforts.

एवंविधो नरपतिर्विमानेनार्कवर्चसा ॥
विधूयेहाशुभं कृत्स्नमिन्द्रेण सह मोदते ॥ ४६ ॥

46. Such a king shakes off all his sins on earth, and ascending the heaven in an ærial car resplendent like the

sun, enjoys in the company of Indra, the king of the gods.

सीदन्विप्रो वणिग्वृत्त्या पण्यैरेवापदं तरेत् ॥
खड्गेन वापदाक्रान्तो न श्ववृत्त्या कथंचन ॥ ४७ ॥

47. A helpless Brahmana should get over his trouble by setting up as a merchant,[1] selling only things allowable.[2] If he is still overtaken by misfortune, he should have recourse to the sword, but never resort to dog-like servility.

[The means of livelihood for all the castes in extremity are mentioned in verses 47—49.

1 *Merchant*—This is in contravention of Gautama's injunction that the occupation of a next lower caste should be adopted in times of danger. The Lord prefers this course to the life of a Kshatriya, because it is free from injury to others.

2 *Allowable*—not wine etc.]

वैश्यवृत्त्या तु राजन्यो जीवेन्मृगययापदि ॥
चरेद्वा विप्ररूपेण न श्ववृत्त्या कथंचन ॥ ४८ ॥

48. A king in adversity should take up the occupation of a Vaisya, or live by hunting, or even as a Brahmana; but never take to dog-like servility

शूद्रवृत्तिं भजेद्वैश्यः शूद्रः कारुकटक्रियाम् ॥
कृच्छ्रान्मुक्तो न गर्ह्येण वृत्तिं लिप्सेत कर्मणा ॥ ४९ ॥

49. A Vaisya in trouble should lead the life of a Sudra, and a Sudra adopt the weaving of mats etc., which is the occupation of the *Karus*.[1] Once free from the adversity none should desire to maintain himself by a despicable profession.

[1 *Karus*—considered a very low class.]

वेदाध्याय स्वधा स्वाहा बल्यन्नाद्यैर्यथोदयम् ॥
देवर्षिपितृभूतानि मद्रूपाण्यन्वहं यजेत् ॥ ५० ॥

50. By means of study of the Vedas, the utterance of *Swadha*[1] and *Swaha*, little food-offerings, and distribution of food etc., a householder should, according to his means, daily worship[2] the Rishis, the Manes, the gods,

the lower animals, and men respectively, considering them as forms of Mine.

[1 *Swadha and Swaha*—words used as Mantras in the invocation of the Pitris and Devas respectively.
2 *Worship &c.*—This is the fivefold Yajna or sacrifice obligatory for every householder.]

यदृच्छयोपपन्नेन शुक्लेनोपार्जितेन वा ॥
धनेनापीड़यन्भृत्यान्न्यायेनैवाहरेत्क्रतून् ॥ ५१ ॥

51. By means of wealth that comes of itself, or is acquired legitimately, he should judiciously perform the above sacrifices, without[1] taxing his dependants.

[1 *Without &c.*—He should not starve his family to perform his Yajnas.]

कुटुम्बेषु न सज्जेत न प्रमाद्येत्कुटुम्ब्यपि ॥
विपश्चिन्नश्वरं पश्येददृष्टमपि दृष्टवत् ॥ ५२ ॥

52. He should not get attached to his family, and, even though he is a householder, should not forget God. The wise man should consider the unseen enjoyments of future life just as perishable as the visible enjoyments of this life.

पुत्रदाराप्तबन्धूनां संगमः पान्थसंगमः ॥
अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥ ५३ ॥

53. The association with sons, wife, relatives and friends is like the chance meeting of travellers. They depart with the end of each body, as dreams are inextricably bound with sleep.

इत्थं परिमृशन्मुक्तो गृहेष्वतिथिवद्वसन् ॥
न गृहैरनुबध्येत निर्ममो निरहंकृतः ॥ ५४ ॥

54. One who reflecting thus lives at home without attachment and egoism, like[1] a guest, is not fettered by the home, and is free.

[1 *Like &c.*—*i.e.*, indifferently.]

कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान् ॥
तिष्ठेद्वनं वोपविशेत्प्रजावान्वा परिव्रजेत् ॥ ५५ ॥

55. A devotee, worshipping Me through his household duties, may lead a householder's life, may retire into the forest, or, if he has progeny, may embrace monasticism.

यस्त्वासक्तमतिर्गेहे पुत्रवित्तैषणातुरः ॥
स्त्रैणः कृपणधीर्मूढो ममाहमिति बध्यते ॥ ५६ ॥

56. But he who is attached to his house, is afflicted by the desire for sons and wealth, and is hen-pecked—is foolish, and being beguiled, he comes under the bondage of 'I and mine.'

[The last three verses condemn attachment to the family-life.]

अहो मे पितरौ वृद्धौ भार्या बालात्मजात्मजाः ॥
अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः ॥ ५७ ॥

57. "Alas, my parents are old; my wife has got young children; and how can she in her helpless state live, with these poor children, without me?"

एवं गृहाशयाक्षिप्तहृदयो मूढधीरयम् ॥
अतृप्तस्ताननुध्यायन्मृतोऽन्धं विशते तमः ॥ ५८ ॥

58. Thus does this foolish man, with his heart distracted by thoughts of home, continue to think of them without satisfaction. Then he dies and enters into abysmal darkness.[1]

[[1] *Darkness*—birth in a very undesirable body.]

REVIEWS AND NOTICES.

A System of National Education.—By Sri Aurobindo Ghose. Published by the Arya Publishing House, College Street Market, Calcutta. Pp. 55. Price not mentioned.

The book contains some illuminating, suggestive essays on education. "These essays," as mentioned in the Publisher's Note, "were first published in the Karma-Yogin in the year 1909. They are, however, incomplete, and the subject of national education proper has not been touched except in certain allusions." Still the problem of education has been nicely dealt with from a general standpoint. The writer, having an eye to the Hindu ideal of perfect growth from within, has brought out the psychological implications of education and incidentally referred to the defects of our present educational system.

"The true basis of Education," rightly observes Sri Aurobindo, "is the study of the human mind, infant, adolescent and adult. Any system of education founded on theories of academic perfection, which ignores the instrument of study, is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind." We hope that the author will complete his observations on the problems of national education that remain to be written, in another part.

Bhagwan Sri-Krishna, Part II.—By S. N. K. Bijurkar, B.A. Published by the author from Coondapoor, S. Kanara Dt. Pp. 62. Price As. 12.

This little book, divided into the Mathurakanda and the Dwarkakanda, mainly deals with the youthful period of Sri Krishna—his heroism, chivalry and statesmanship. In the last chapter the Lord's 'Excursion to Burma' sounds curious. Part III, containing an exposition of the Bhagavad-Gita, is yet to be out.

Dietetic Righteousness.—By Lakshman. Printed at the Hanuman Printing Works, Villupuram (S. India). Pp. 68. Price As. 10.

As the title shows, the book is a dissertation on diet. It considers, in the light of modern research and the injunctions of our Shastras, some valuable hygienic principles with reference to the proper method, time, place, kind, etc. of taking food.

A Metaphysique of Mysticism (Vedically Viewed).—By A Govindacharya Swami. Published by the Veda-Griham, Mysore. Pp. 480. Price not mentioned.

This is a book on mysticism in which we find brought together all possible scattered data on the subject, interpreted in the light of the teachings of the Vedanta. What has been spoken has been corroborated by illustrations from the different cults of Hinduism and from Christianity, Sufism and Buddhism. The mystical state which is a supra-normal, immediate experience of the Ultimate Reality, the Truth-Goodness-Beauty, has been supported by metaphysical reasons. The author, it must be said, has shown much scholarship and research in explaining mysticism and vindicating its rightful place in human life.

REPORTS AND APPEALS.

The First Report of the Sri Ramakrishna Vidyapith, Deoghar, Behar, from May, 1922 to April, 1924.

The institution is a model residential school, conducted directly under the supervision of some monks of the Ramakrishna Mission. Based upon the ideals of the ancient Gurukula, it aims to give the boys, at present only Hindu boys, an all-round training, physical, intellectual, moral and spiritual. The total strength of the students has at present come up to forty, including four day-scholars. The principal sources of income of the school are the fees taken from the boys and the subscriptions and donations from the public. The total receipts during the years amounted to Rs. 9,829-1-0 and the total expenditure to Rs. 7,996-13-9.

Located as the Vidyapith now is in a rented house, it is in urgent need of a place of its own. Fortunately, a plot of land in the suburbs of Deoghar has been kindly awarded by Kumar Arun Chandra Sinha, Zemindar, Paikpara. A sum of Rs. 5,000 has also been promised by a kind-hearted gentleman for the construction of the buildings, the total cost of which has been estimated at Rs. 25,000. Besides, a permanent fund is essential for the upkeep of the institution.

We appeal to the generous public to respond to this call for funds. Contributions may be sent to the President, R. K. Mission, Belur, Howrah, or to the Rector of the Vidyapith.

The Sri Sarada Charitable Dispensary and the Sri Sarada Vidyapith, Jayrambati.

Jayrambati, the birthplace of the Holy Mother, is a small, out of the way village in the district of Bankura. The annual havock done to the place and its neighbourhood by malaria, influenza, dysentery and such other diseases, is great. For the relief of the people of the locality, Sj. Lalit Mohan Chatterjee, a kind-hearted gentleman of Baghbazar, started in 1915 a free Homeopathic Dispensary, called, after the Holy Mother, the Sri Sarada Charitable Dispensary. While alive he did much towards the maintenance of the Dispensary. After his passing away, the Ramakrishna Mission took over charge of the Dispensary and has been managing it since.

Besides, in Jayrambati and the adjacent villages an educational institution was a long-felt necessity. To remove this want the Mission has recently opened a primary school, called, after the Holy Mother, the Sri Sarada Vidyapith, which has since been doing good work, giving the villagers the light of education.

Now for the efficient working of these two institutions, the usefulness of which is so great, more land should be acquired and permanent buildings should be constructed. This means a large amount of money. The Mission, therefore, appeals to the benevolent public for help.

Contributions may kindly be sent to the Secretary, R. K. Mission, 1, Mukherjee Lane, Baghbazar, Calcutta, or to the Secretary, the Sri Matri Mandir, Jayrambati, P.O. Deshra, Dt. Bankura.

NEWS AND NOTES.

THE SOUTH INDIAN FLOOD RELIEF.

Our countrymen are already aware of the great catastrophe brought on some districts of South India by the floods in the Cauvery and its tributaries. Owing to the enormous rise of water in these rivers, numbers of villages on their banks have been washed away, and thousands of people have been rendered homeless and destitute. To relieve the acute distress of the flood-stricken people, the Ramakrishna Mission promptly sent workers to the affected areas.

By enquiry and personal inspection, the workers of the Mission have come to realise the gravity of the situation and against overwhelming odds they have been able to start some centres in the districts of coimbatore and Tanjore. In the twentythree villages they have visited so far, no less than 1,667 houses have been damaged or otherwise rendered quite unfit for occupation, and the loss has been estimated at an amount over several thousands of rupees. The inspection done so far comprises only a few villages of one Taluk. With the help of gentlemen, official or non-official, about 1,750 people belonging to 450 families have been given relief in the shape of distribution of grain, cloths etc.

All this has been done within a few days of the starting of the relief work. Still there are hundreds of villages to be visited, and the people that rush for receiving halp are innumerable. It is apprehended that the distress will last for over several months. Those who have lost their houses, should be supplied with building

materials and other necessaries. The distribution of grains to those who are unable to secure work and earn their livelihood, should be continued, till the Government provides sufficient scope for manual labour by the opening of such new works as roads, canals, bridges etc.

The Mission appeals to our generous countrymen to come forward with financial help, so that it may continue this work of service to our suffering brethren. Contributions may kindly be sent to the President, R. K. Mission, The Math, Belur (Howrah) or to the President, R. K. Mission (Madras Branch), Mylapore, Madras.

THE CRY OF LABOUR.

The problem of Indian labour is becoming serious day by day and should not be neglected any longer. It will spell disaster and bring ruin to the nation, unless it is promptly solved. But unfortunately very few among us know anything about the actual conditions under which our labourers live. It is a fact—a disgraceful fact, that here in India, fifty millions of human beings—the workers in factories and the tillers of fields—are deprived of all the amenities of life, leading, wretched existence worse than that of beasts.

Mr. C. F. Andrews, who had lived and worked in the slums of South East London and Sunderland before he came out to this country, speaks and writes again and again on the problem of Indian labour. "There (in Europe) I saw terrible sights," said Mr. Andrews in a lecture, "and met with very bad conditions of labour, but never in my life had I seen anything so bad as that which I discovered in India, when I came to investigate out here. There were women and children working exceptionally long hours all through the hot weather in unventilated rooms. There were men who worked year in, year out, at 12 hours a day with only half an hour's interval in the middle of the day during which to get their food. They were crowded into quarters to sleep in, which were more like cattle pens than human habitations. The holidays were pitifully few and the conditions of labour pitifully

bad. It was a state of 'wage slavery,' differing very little in its misery from the bodily slavery of old, which was abolished a century ago."* The picture given above, coming as it does from one who has been ever since in close touch with the Indian labour problem, is far from being overdrawn.

Worse was the indentured labour system by which thousands of men and women of this country used to be sent out to the plantations in Fiji, Natal, British Guiana, Mauritius and other colonies. As a result of a persistent struggle of Mahatma Gandhi, Mr. Andrews and others to put an end to that iniquitous system, it has recently been stopped by the Government.

Now we should seriously try to remedy the evils that exist here in India, in our slums, fields and factories. Swami Vivekananda, whose heart ever bled for the poor and the oppressed, exhorted our countrymen again and again in his lectures and writings to work for the amelioration of the Indian proletariat. Let us study the conditions of the factory and the field labour, the indebtedness, the daily wage, the sale of produce, etc., and so improve things that the labourers may lead decent, healthy and worthy lives.

THE JOINT FAMILY SYSTEM.

Like so many of our ancient institutions which have given way before the impact of Western ideas and culture, the joint family system, too, has undergone many changes. There are reasons to fear that it may become altogether a thing of the past in the near future. It is very difficult to arrive at any cut and dried conclusion as to whether this time-honoured institution has outlived its utility. Those who are not blind admirers of any ideas simply because they are modern, will find many justifications to cling to the spirit underlying the old joint family system. It will appear that in this course there is not only safety but also wisdom, provided of course the

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* Taken from the 'Welfare'.

form of the family is made sufficiently elastic. When it is remembered that under the easier and calmer economic conditions of the life of old, the joint family was a great safeguard against many unexpected and unfortunate accidents to its members, it behoves us to explore all the possibilities for a revival of the system.

Professor Radha Kamal Mukerjee in the course of an interesting article on "The Development of the Family in India" in a recent number of the Modern Review shows how the joint family system is undergoing changes under the stress of the new forces and circumstances. He explains how conjugal unhappiness, domestic inharmony and the disappearance of many womanly virtues have resulted as a consequence of the decay of the system. He also points out the disastrous effects of the economic and industrial conditions peculiar to city life, upon the stability of the family system.

But he concludes:—"These changes surrounding our life encourage us to believe that our family is not disintegrating but that we are witnessing the transition to a nobler family. We shall see in future none of the autocracy of the head of the family which suppresses the legitimate individuality of a family member, nor the husband's overawing mastery and the wife's shrinking subservience which now masquerade behind the excusing doctrine of *Satihood*. Nor again should the ideal of fidelity be one-sided, a male code of domestic ethics which forgets or minimises the significance of man's chastity. The family of the future will emerge out of the wedlock of the above contrasted ideals; but no noble family can arise on an economic edifice so cramped and narrow."

It is difficult to say whether there is sufficient justification for this most optimistic conclusion of the writer. In any case, when the force of the tide of individualism that has swept over the country has spent itself out, it might be expected that the social philosophers and legislators would turn their attention to the basic principles upon which the joint family system has been built up.

Sri Ramakrishna Mandir at Ootacamond.

His Holiness Swami Shivananda, President of the Ramakrishna Mission, who had been staying at Coonoor, went to Ootacamond by the first week of July to inaugurate the construction of a Mandir and Ashrama to be dedicated to Sri Ramakrishna. As a preliminary, a public meeting was held on 6th July at the Anjuman premises under the presidency of Mr. B. Rama Rao, a leading Vakil of the place. Swami Srivasananda, one of the members of the Mission, explained to the audience the aims and objects of the Mission and its activities in various parts of the world. The meeting resolved to construct for religious propaganda and social service a Mandir and Ashrama which would be a branch of the Mission, and requested His Holiness to accept the offer. An influential representative Committee was formed to carry out the objects of the meeting.

Mr. Tiruvengadam Pillai generously offered, as a free gift, a plot of land in the Bishop's Down, measuring two acres and commanding an excellent view. Mr. Mandaram Rangiah Chetty, a merchant of Madras, expressed his willingness to build the central hall of the Mandir at a cost of Rs. 2,000. Many leading men of the station also undertook to build the other portions of the Mandir or subscribed liberally.

On 11th July, the inauguration ceremony was performed on the site with Homa, Vedic chanting and other due religious rites. His Holiness turned the first sod for excavating the foundation with a silver pick-axe presented to him for the purpose. Much enthusiasm prevailed on the occasion.

An address to His Holiness was read by Mr. B. Rama Rao, the President of the Committee. The address, in welcoming the Swami, stated that the teachings of Sri Ramakrishna and Swami Vivekananda had been studied by the public with much profit for several years past. A similar address was also presented by the leading Badagas of several villages in the vicinity, and special songs, composed for the occasion, were also sung. His

Holiness felt deeply touched by the earnestness of the public of Ootacamond in organising a branch of the Mission in the hills and expressed great pleasure that the teachings of the Mission had so impressed the people there. He acknowledged with gratitude the generous offers of contribution in the shape of land and money, and thanked the public for their kind assistance in this noble cause of religion and service of humanity.

SRI RAMAKRISHNA UTSAV AT FARIDPUR.

Under the auspices of the local Sri Ramakrishna Samity, the birthday of Sri Ramakrishna was celebrated with great success at Faridpur on the 4th May last. Sankirtan continued throughout the day. About 1,600 people were sumptuously fed on the occasion. In the evening a meeting was held in the Town Hall under the presidency of Principal Kamakhya Nath Mitra. Rai Jatindra Nath Sinha Bahadur, Retired District Magistrate, read an interesting paper on the life and teachings of the Prophet of Dakshineswar. Lectures were delivered by Sjs. Pratap Chandra Guha Ray, Brahma Mohan Ghosh, Swami Karunananda and Benode Lal Bhadra, M.A., B.L.

LECTURE ON VEDANTA AT MANIKGANJ, DACCA.

Requested by the public of the locality, Swami Vasudevananda, Swami Kamaleswarananda and Swami Mukteswarananda of our Mission visited Manikganj, Dacca, by the end of May last. Under the auspices of some leading gentlemen of the place, meetings were arranged on the 31st May and 1st June, and there was a decent gathering of ladies and gentlemen to hear the Swamis.

Swami Vasudevananda enlightened the audience by a lucid exposition of the eternal truths of the Upanishads. Among other things, he emphasised that the service of humanity should be based upon the recognition of the principle that one indivisible Spirit resides everywhere. Besides, he dwelt at length upon the present condition of the country and upon the necessity of spreading Vedanta,

so as to enable the people to find out a common ground to stand upon at this hour when communal jealousy and ultra-conservatism are eating into the vitals of the nation.

Swami Kamaleswarananda also gave an interesting discourse on 'Yajnavalkya and Maitreyi Samvad,' while Swami Mukteswarananda charmed the assembled people by singing some devotional songs and 'Ramnam-Kirtan.'

THE PREMANANDA MEMORIAL TEMPLE AT SONARGAON, DACCA.

The opening ceremony of the Premananda Memorial Temple was duly performed by Srimat Swami Subodhananda at the Sri Ramakrishna Sevashrama, Sonargaon, Dacca, on 7th May. The anniversary meeting of the Sevashrama was also held on the same day under the presidency of the said Swami. Some Sannyasins and Brahmacharins of our Mission were present on the occasion, besides a large number of Hindus and Mahomedans of the place. Among others a Maulavi Saheb spoke at length on the humanitarian activities of the Sevashrama and called upon both Hindus and Mahomedans to join hands in the common cause of the service of the poor and the sick. About 3,000 persons were given Prasad at the end of the meeting.

MAYAVATI CHARITABLE DISPENSARY.

We have the pleasure to acknowledge with hearty thanks the following kind donations to the above fund, in rupees, from January to July, 1924:—

COLLECTED THROUGH SWAMI NIKHILANANDA: Prof. K. Rambhatji, Jodhpur, 10; Kumar Saheb Madho Singhji of Sankhwai, Jodhpur, 10; Ganapat Singh Esq., Baroda, 5; C. R. Shelat Esq., Surat, 2; A. B. Godrej Esq., Bombay, 10; A. E. Tendulkar Esq., Bombay, 2; *Palanpur*: H. H. The Nawab Saheb 200; Hiralalbhai P. Mehta Esq., 50; Chotolal H. Mehta Esq., 70; Seth Chandulal Karshandas Mashruwala Esq., 100; *Ahmedabad*: P. N. Kinariwala Esq., 500; Hiralal Chunilal Mashruwala Esq., 100; S. Mohanlal Chunilal Esq., 25;

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RECEIVED AT MAYAVATI : D. K. Natu Esq., Surat, 22 ; C. P. Raju Esq., Madras, 10 ; Miss B. E. Baughan, New Zealand, 14 ; Raja Bahadur Esq., Patiala, 5 ; Gangaram Puneta Esq., Furti, 10 ; Bachi Ram Ramchandra Esq., Bisjula, 15 ; A poor Narayan, 10 ; Pt. Hariram Pande, Almora, 5 ; Pt. Gangadutt Pande, Almora, 5 ; Pt. Chandradutt Pande, Lohaghat, 5 ; His daughter, 5 ; *Champawat* : Pt. Sthanu Prasad, 1 ; Pt. Mitrananda, 2 ; Sj. Fateh Singh, 5 ; His Mother, 5 ; Pt. Hariram Dhasmana, 17 ; Rudralal Shah Esq., 2 ; Hayat Singh Taragi Esq., 2 ; Jayram Shah Esq., 2 ; Sri Krishna Tabildar Esq., 1 ; Narayan Singh Taragi Esq., 2 ; Sj. Rajkumar & friends, Budaon, 10 ; S. N. Majumdar Esq., Dumka, 5 ; P. Jash Esq., Dumka, 1 ; *Pallatur* : A. M. Palaniappa Chettyar Esq., 5 ; S. T. A. Alagappa Chettyar Esq., 2 ; S. M. Ramanathan Chettyar Esq., 5 ; Messrs. Premballabh Kharkwal, Gopaldutt Kharkwal and Hari Kishen Kharkwal, with their Mother, Bisjula, 50 ; C. S. Mehta Esq., and others Bombay, Rs. 7/8.

Further contributions will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI MADHAVANANDA,
President, Advaita Ashrama,
Mayavati, *via* Champawat, Dt. Almora.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—Swami Vivekananda.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

23rd July, 1920.

It rained in the morning, which greatly removed the oppressive heat. When, after the Gita-class, the usual audience gathered round him, the Swami asked one of the party what book was read that day. The person asked answered, "For the last few days we have been reading the Gita with Sridhara Swami's Commentary."

The Swami—The Gita is a splendid book. Though it is a Smriti, it is often classed among the Upanishads, for it contains all their essential truths. Haven't you noticed how, under each chapter, is written, "In the Upanishad of the Gita" &c.? The Gita is called Srimad-Bhagavad-Gitopanishat. It is therefore that sages

have said, सकृद्गीताम्भसि स्नानं संसारमलनाशनम् । "A single plunge in the waters of the Gita removes the dirt that has accumulated from birth to birth." The body and the mind have been stained with the dirt of countless past lives, and it is all washed by a bath in the waters of the Gita. It won't do merely to have a surface acquaintance with the book, you must dive deep in it. You will understand the Gita all the better if you first go through the Upanishads.

The Swami got animated as he spoke on the Absolute state and other allied topics, and suddenly looking upon the faces of those present said, "Therefore the poet declared, 'May it never fall to my lot to communicate poetry to one who is innocent of it!'" Everybody felt ashamed at heart for having achieved so little in life, and kept quiet. The Swami broke the tension of the moment by changing the topic. He said: "It is refreshingly cool now. Oh, what a dreadfully hot weather we have just passed through! Atmospheric heat and cold are not things of a permanent nature. They come and pass away. Haven't you read in the Gita, 'It is the contact with sense-objects, O Arjuna, that gives rise to the sensations of heat and cold, of pleasure and pain; these are subject to origin and destruction. So you must bear them.' Since these are mere sensations, the Lord advises us to put up with them. You know Sri Ramakrishna used to say, 'In the (Bengali) alphabet each sound is represented by one, or at the most, two letters, but there are three letters in the S group. This means that we must bear and forbear. He who does this survives, but he who does the opposite surely comes to grief.' What a terrible heat we have had, and now it

is so cool! A sea is no more than a mud-puddle when you have already crossed it. All anxiety and trouble are at the initial stage."

The Swami sang a song to the effect: None cares to give a thought to a danger already averted. After a short pause he continued: It is a very difficult task to speak, for the same statement is variously understood by different people, and sometimes they are found to suffer in consequence. Real monks and sages never speak anything to cause any pain to others. They therefore make only general statements that are calculated to help humanity. Still you must have noticed how troubles arise over them. It is not everybody that appreciates humour. Hence one has to speak guardedly.

Ah, what a fund of humour we noticed in Sri Ramakrishna! It was unexampled. One day Keshab Babu was to pay a visit to Dakshineswar. Even before the appointed time, Sri Ramakrishna put on a red-bordered cloth, covered his body with a decent Chadar, and with his lips crimsoned by the chewing of betel, began to pace the verandah of his room in expectation of Keshab. When Keshab saw him in that state he remarked, "Ah, to-day you have dressed yourself with extraordinary care. What is the matter?" "Why," replied Sri Ramakrishna smiling, "to-day I have to charm Keshab! That's what all this trimming is for." At this Keshab began to laugh.

Once, at a certain place, there was being performed a Harikatha, to which Sri Ramakrishna was listening, seated quietly on one side. It was about ten o'clock in the night when the chanting was finished. None in that assembly knew Sri Ramakrishna, except two or three.

One of them said to those about him, within the hearing of the Master, "You don't know,—he is a regular honeycomb, with oh, what a large store of honey in it! Poke at it well, and you will see what a treasure of sweetness is there!" Hearing this Sri Ramakrishna with folded palms replied, "It is already far into the night, so spare me, for goodness' sake. Please go home, and you will all find there means enough to sweeten your hours of rest."

Swamiji also was very humorous. But his humour could not compare with Sri Ramakrishna's, which used to create side-splitting laughters. He would say, "I keep people in the right mood by introducing secular topics now and then." Once a Brahmo devotee referred to Keshab and Pratap Mazumdar, in their very presence, saying that they were like Gauranga and Nityananda. Sri Ramakrishna was close by. Keshab asked him, "What then are you?" Sri Ramakrishna at once replied, "I am the dust of your feet." At this Keshab said, "He is never to be caught napping."

It was Sri Ramakrishna who taught the Brahmos to salute in the proper fashion. The idea of the motherhood of God was also his gift to the Brahmo Samaj.

Every word of Sri Ramakrishna was instinct with a wonderful power. He used to snatch the hearts of people, as it were. The Americans like heart-to-heart talk very much. It is much more effective with them than lectures.

OCCASIONAL NOTES.

The Indian poet, Rabindra Nath Tagore's recent visit to China was in response to an invitation from the Chinese people who received him with open arms and showed him all the courtesy and honour due to a great man. "At last, here is a foreigner who has come to appreciate and not to mock or to exploit, a visitor to whom we are delighted to act as host and for whom no hospitality is good enough, the heir of a great civilisation and the representative of a great historical tradition."—Such was the feeling when China greeted the Poet from India. Seldom do the best minds of the different races belonging to the different nationalities come together and get opportunities for the exchange of ideas and ideals. It is generally the merchants, diplomats, creed-mongers, missionaries, soldiers or the like who go about scouring the globe, calumniating, exploiting or converting the people they come across. Their travels are actuated by a selfish, ignoble end, and they return home, some rich with money and others with perverted stories of their one-sided experience. But how different is the mission of those lovers of truth who are inspired by nobler visions! They carry a message of sympathy and toleration wherever they go and try to cement the bonds of love and cordiality between man and man. In days gone by, India had the proud privilege of sending teachers with such a mission and not armies and navies, diplomats and legations, to the other parts of the world. China who professes her faith in the Lord Buddha, cannot but acknowledge her deep debt of gratitude to India. "India

has always been a kind of fairy land in our minds," said the old Civil Governor of Nanking to Rabindra Nath, "and we had come to look on India as a kind of magic source, a distant Paradise out of which great streams of artistic, devotional and religious inspiration flowed continuously to China until the thread of direct contact was broken so many years ago."

* * *

As one moves among the Chinese people, observing their manners and customs, visiting their temples and shrines, and studying their art, philosophy and religion, one notices the clear marks of an ancient friendship China had with India. Really, India has left an indelible impression upon some of the aspects of the Chinese life. It was natural therefore that Dr. Tagore was quite at home in China, talking freely with her scholars, statesmen and youths. "Amongst you my mind feels not the least oppression of any undue sense of race feeling or difference of tradition. I am rather reminded of the day when India claimed you as brothers and sent you her love. That relationship is, I hope, still there, hidden in the heart of all of us,—the people of the East. The path may be overgrown with the grass of centuries, but we shall find traces of it still,"—observed Rabindra Nath while addressing a gathering of students at Shanghai. While in China, the Poet was quick to appreciate the new awakening he saw there, but at the same time he was not slow to remind her of the dangers of a blind imitation of the West with which some of her young men were seized. He pointed out to her in unmistakable terms the evils of the Western materialism and militarism, even at the risk of his popularity. "In the year 1915, the

military party in Japan presented to China the notorious and shameful 21 points, which would have reduced China to complete subjection. In utter humiliation, China was obliged to bow before the might of military Japan. At that time the iron entered into her soul,"—writes Mr. C. F. Andrews regarding the impending crisis in China. Thoughtlessly have her young men recognised the greater efficacy of brute force in place of their old Confusian classics about the reign of morality and benevolence and the principle of Ahimsa of their Lord Buddha. But we must not forget that rural China, comprising nearly three-fourths of the entire population, is as yet unaffected by any undue enthusiasm for material progress, scientific improvement and military power. It is for Young China that Rabindra Nath has left this great message: "By the help of unrighteousness men do prosper, men do gain victory over their enemies, men do attain what they desire; but they perish at the root." We hope it will serve as an eye-opener to Young China.

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From China Rabindra Nath went to Japan where also he was right royally received. His meeting with Mr. Mitsuru Toyama, one of the most venerated men of Japan, is interesting, for it symbolises the union between Hindustan and the Land of the Rising Sun. Last time, that is some eight years back, when the Poet went to Japan, he was rejected. After the first outbursts of a grand reception when he spoke out on the dangers of the materialistic turn Japan was taking at that time, he lost his popularity. Intoxicated by the success she had had in beating some of the European powers in their own game, Japan was going down the steep descent of materialism and

militarism. She was not prepared to listen to the Poet's gospel of a spirit of love and universal brotherhood, and the whole newspaper press turned upon him, wrote against him and warned the Japanese people not to hear Rabindra Nath, for he was the Poet of a subject nation. It was then that he wrote the 'Song of the Defeated'. But this time Japan gave him a patient and respectful hearing. The recent tide of circumstances has compelled her to change her course. "The fever of warlike excitement which seemed to be consuming Japan in 1916," writes Mr. Andrews, "has slightly abated. The awful lesson of Europe in ruins has been taken to heart. The disaster of the earthquake, which struck Japan's material power at its very centre and overwhelmed it in a moment, has carried the lesson still further. These great world-shaking events, coming one on the top of another, have shattered Japan's self-confidence. The words, which Jesus said about the soul: 'What shall it profit a man, if he shall gain the whole world and lose his own soul?' have become full of significance to Japan. In consequence, the fever of militarism has somewhat diminished. The sober mind has returned in some degree." It is a happy sign that Japan is turning over a new leaf in her national life and trying to remodel it on a spiritual foundation.

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Rabindra Nath's recent visit to the Far East, to China and Japan, is significant in many respects. It will, in the first place, very likely bring to bear a healthy influence upon Asiatic politics. He went out, not as an ordinary tourist or casual globe-trotter, but as one of those great minds whose main object in life is to search after

truth, goodness and beauty, irrespective of creed, race or nationality. Full of that breadth of heart and great receptivity which characterise a poet, he had his mind open to receive, study and assimilate what was best and noblest in the lands he visited. Besides, in his mission he had at his back the credit of belonging to a race whose culture and civilisation once contributed substantially to human progress. Let Asia be true to her soul—is the burden of the Poet's song. If she adopts European methods, answering brute force with brute force, she will be disloyal to her age-long cultural history. And the same infernal scenes as were enacted in Europe, will be repeated in Asia in all their naked horror and ugliness and make the lot of people more miserable than we can conceive. The war-engines of destruction will contaminate the sacred soil of the Orient, and the vision of world-federation will ever remain a Utopian idea never to be realised. Whenever we see the warships with national flags cruising about the Asiatic coasts, near the harbours of China and Japan, whenever we see the youths of the pioneer Asiatic countries busy in training themselves after the Western fashion exclusively for earthly acquisition and military power, we despair of the future of humanity. The renaissance of Asia should be along a line different from that of the West,—it should be in art, philosophy and religion. Let Asia grow in her culture of the spirit-consciousness. Let her rise out of a material existence into the higher, deeper and wider life, and solve the ultimate problem of the peace of humanity by conquering nature within. She has done so many times in the past and is expected to do so again in the future.

Being unable to cope with the aggressive, self-centred West, the Orient has no doubt been humbled, humiliated and exploited time and again. But that is no reason why she should copy Western barbarism and prepare herself for retaliation. Such a conduct will be beneficial to none; it will rather let loose the forces of evil and spell disaster to both the continents. No, that is not to be. Asia must arise, awake and regain her ethical and religious ideals. If one watches carefully the real state of things, one will surely notice that deep below the waves of westernisation agitating the surface, there is an undercurrent of reaction all over Asia. "It is the spreading disenchantment with white superiority, the superiority of Western civilization. A reaction has set in against the blind worship, the avid imitation, and the gulping of everything Western, just because it is Western that had characterized the younger generation of the colored races. * * * There is now not only skepticism, but affirmative criticism of the Western system; a cry for the arrest of its advance,"—writes an American writer who has long been in the East and seen things first-hand. Going to account for the reasons of this revolt, the same writer states: "This feeling is not anti-white or racial at all. It is against the concept of life we (the people of the West) have brought into the world and insist on spreading. It is a challenge to our civilization and not a threat, and a challenge not to a test of strength but to a comparison of merits." Hence rightly estimated the revivalistic movements in Asia need not give rise to any feeling of disquietude in European politics comprehended in the imperial German catchword,

the Yellow Peril. The idea of an awakened and unified Pan-Asia has a deeper cultural basis.

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"Asia is one. The Himalayas divide, only to accentuate, two mighty civilisations, the Chinese with its communism of Confucius, and the Indian with its individualism of the Vedas. But not even the snowy barriers can interrupt for one moment the broad expanse of love for the Infinite and Universal, which is the common thought-inheritance of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from the maritime peoples of the Mediterranean and the Baltic, who love to dwell on the Particular, and to search out the means, not the end of life,"—wrote Kakasu Okakura, a Japanese scholar and artist of world-wide travel, in his epoch-making work, 'The Ideals of the East.' What he said is too true. The great Swami Vivekananda repeated the same thing in his lectures and writings many times in India and abroad. Asia is one, strong and powerful, for she has borne witness to the consciousness of the Spirit from age to age. It is not without a meaning that Asia is the mother of all the great world-religions—Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity and Islam. Asian idealism was inspired by its supreme conviction in the unity of all forms of life and by its singular faith in the brotherhood of man, the fatherhood of God and the ultimate triumph of the moral and spiritual laws which govern this world of ours. This materialistic age, dominated by a 'will to power' and supported by steam, steel and electricity, is badly in need

of Asian idealism. The Light which once came from the East, will again come from the same quarter and illumine the dark paths of erring humanity.

SRI RAMAKRISHNA AND BANKIM CHANDRA CHATTERJEE.

RENDERED FROM A CONTRIBUTION OF M. TO THE UDBODHAN.

Bankim Chandra Chatterjee, the great Bengali novelist, met Sri Ramakrishna once only, in the house of his friend Adhar Chandra Sen, on 6th December, 1884. To meet the Master, Adhar had invited several of his brother officers, of whom Bankim was one. Adhar introduced his friend saying, "Sir, he is a great scholar and has written many books. He has come to see you. His name is Bankim Babu."

Sri Ramakrishna (smiling): Ah, Bankim!* Well, whose influence has made you bent?

Bankim (smiling): Ah, Sir, it is the kick of British boots that has made me so.

Sri Ramakrishna: "No, no, I don't mean that. Sri Krishna was bent through love—love of Sri Radha. It took away the stiffness of his body and gave him that characteristic pose. Thus do some explain the posture of Krishna. Do you know why he looked dark and so small—of a man's size? So long as God is at a distance, He looks dark, as the water of the ocean appears blue from a distance. But it is no longer so when you go near the ocean or take some of it in your hand. Then it is transparent. The sun appears very small because it is so far off; it is no longer small when one goes near it. God, too, looks neither dark nor small if one knows His real nature. But it is a thing far, far off—one cannot realise it except in Samadhi. As long as there is the

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* Bankim literally means 'bent'.

distinction of 'I' and 'thou', name and form must remain. It is all His play. As long as we are obsessed with the idea of separateness, God reveals Himself to us in various forms.

"Sri Krishna is the Purusha—the Male Principle, and Radha is His Sakti—the Primordial Power. What is the significance of the united forms of Krishna and Radha? It means that Purusha and Prakriti are identical —there is no difference between them. Purusha cannot exist without Prakriti, nor can Prakriti exist without Purusha. One implies the other. Therefore you find in the united forms of Krishna and Radha that their eyes are riveted to each other. Again, Radha's complexion is bright like lightning; so Krishna has put on a yellow cloth. And Sri Krishna's complexion is blue like a cloud, so Radha has put on a blue cloth and has also decked herself with a sapphire. She has ringing anklets on her legs; so Krishna also has worn the same thing. That is to say, there is union between Purusha and Prakriti both inside and outside."

As Sri Ramakrishna finished these words, Bankim and other friends of Adhar began to speak among themselves in English.

Sri Ramakrishna (smiling): Well, what are you saying in English?

Adhar: Sir, we have been discussing what you said just now.

Sri Ramakrishna (to Bankim and others smiling): I am put in mind of a story which tickles me. I shall relate it to you. A certain barber was shaving a gentleman. The latter got just a little hurt and exclaimed, 'Damn!' Now the barber didn't know the meaning of the word. He at once put by his razor and everything and tucking up his sleeves—it was winter—demanded in an angry tone what he meant by it. The gentleman said, 'Well, don't be worried. Go on with your work. It doesn't mean anything serious. Only I want you to shave a bit more carefully.' But the barber wouldn't let him off so easily. He said, 'If the word means some-

thing good, then I take the epithet to myself, to my father and to my whole ancestry. But if it is a bad term, then it—with all its reduplicatives—goes to you, to your father and to your whole ancestry!'

There was loud laughter over this. Then Bankim said to the Master: "Sir, why don't you preach?"

Sri Ramakrishna (smiling): "You talk of preaching! It springs from egotism. Man is but a puny creature. Preaching is reserved for God who has created the sun and moon and brought this universe to light. Is it an easy thing to preach? A man cannot really preach unless God reveals Himself to him and commissions him to do so. But you can have a travesty of it. If without that commission you go on preaching, people will listen to you for a few days and then forget everything. It will be just like any other excitement. So long as you go on speaking, people will say, 'Ah, how nicely he speaks!' But as soon as you stop, there is an end of the matter.

"So long as there is fire under the milk-pan, the milk will hiss and swell. But as soon as you remove the fire, the milk comes down to its former level.

"First of all one must develop one's powers by spiritual practice. Otherwise there can't be any preaching. It is like inviting a friend to share one's bed when there is hardly any room for oneself."

All listened to these words with attention.

Sri Ramakrishna (to Bankim): Well, you are a great scholar and have written many books. What do you think is the duty of man? What will accompany him after death? Of course you believe in a future life!

Bankim: Future life! What's that?

Sri Ramakrishna: Well, after realisation one no more goes to any other plane, there is no more rebirth. But until one has attained knowledge, realised God, one must return again and again into this world. There is no escape. For such a one there is the next world. Of course when a man attains knowledge, realises God, he is liberated and has no more to return. Boiled paddy,

when sown, no longer sprouts. A man who is boiled, that is, perfected,* on the fire of knowledge can no longer be made to participate in this play of creation. He cannot mix himself up with the world, for he is unattached to lust and wealth. What will be the good of sowing boiled paddy in the field?

Bankim (smiling): Sir, there are also many worthless plants which do not yield any fruit.

Sri Ramakrishna: "But a Jnani can by no means be compared to these. One who has realised God has acquired fruits not like the gourd or pumpkin, but the fruit of immortality. He is never born again. He has to go nowhere, neither to this world, nor to the solar sphere, nor to the lunar.

"All analogies are based on partial resemblance. You are a scholar, and haven't you read logic? The expression, 'terrible like a tiger,' doesn't mean that the object compared must have a big round head, like a tiger's. (*Laughter.*)

"I said the same thing to Keshab. Keshab asked me if there was any future life. I did not give him a direct reply. I said, "You must have noticed the potter drying his pots in the sun. Among them are some which are baked, while others are unbaked. Sometimes cattle trample and break these pots. The baked ones the potter throws away as useless. But he collects the unbaked shards, pounds them with a little water and puts them again on his wheel to make new pots; he doesn't leave them.' Then I added, 'So long as you are unbaked, the Potter won't let you go until you have attained knowledge—realised God. He will again put you on the wheel. That is to say, you have to be born again and again and cannot escape it. When you realise God, you become free and the Potter leaves you, for you are no longer of any use in this creation of Maya. A Jnani has transcended Maya. So what will he do with it?'

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* There is a play on the word 'Siddha' which has both these meanings.

"But some He keeps in this world of Maya, to teach mankind. A Jnani lives in the world, betaking himself to the higher aspect of Maya, in order to teach men. It is God who keeps him there for His work. Sukadeva and Sankaracharya are instances in point.

(To Bankim) "Well, what is your idea about the duties of man?"

Bankim (smiling): Well, I should say, eating, sleeping and enjoying the flesh.

Sri Ramakrishna (in disgust): "Pshaw, you are very saucy. You only utter what you always do. Eructations often smell of what one eats—radish or green cocoa-nut, for instance. You are constantly after lust and wealth, so only these words come to your lips. Dwelling constantly on sense-objects makes one calculating—insincere. But meditation on God makes one straightforward.

"What will mere scholarship avail if it is not attended with divine meditation—with discrimination and renunciation? A scholar who has studied much, who can glibly quote verses or has written books, but is attached to lust and considers wealth and fame as the essence of life, is nothing. He is no scholar whose mind is not turned to God.

"Some think, 'These people are constantly busy with God, they are mad, they have lost their heads! But how clever are we! How we enjoy wealth, fame and sense-pleasures!' Well, the crow also thinks it is very clever, but from early morning it begins to look for filth. Don't you see how it restlessly moves about—as if it were very clever!"

There was a pin-drop silence in the room. Sri Ramakrishna continued: "Those who meditate on God, who pray day and night to be relieved of the craving for lust and wealth, to whom sense-pleasures taste bitter, and who can relish nothing but the bliss of the lotus feet of God—are of the nature of swans. If you place a mixture of milk and water before them, they will drink the milk only and leave aside the water. You must also

have noticed their gait. They go straight ahead. Real devotees also march towards God alone. They want nothing else ; they have no relish for anything else. (To Bankim, tenderly) Please don't take offence at my words."

Bankim: Sir, I have not come here to hear only sweet words.

Sri Ramakrishna: Lust and wealth constitute the world. They are Maya. They prevent us from seeing or thinking of God. After the birth of one or two children, one must live with his wife as brother and sister, and constantly talk of God. Then both will be drawn towards God and the wife will be a help in the path of spirituality. Without giving up the animal instinct none can taste divine bliss. One should sincerely pray to God to be freed from it. Next wealth. I used to sit on the bank of the Ganges below the Panchavati and discriminate that money was dust and dust money. Then I threw both into the Ganges.

Bankim: Indeed! Is money the same thing as dust? Even with four pice one can help a poor man. If money is as good as dust, do you mean to say that one shouldn't practise charity and philanthrophy?

Sri Ramakrishna: "Charity! Philanthrophy! Dare you say that you have got the power to do good to others? Well, man is so given to boasting, but if, when he is asleep, one pours ditch water into his mouth, he does not feel it. Where then would his boasting be?

"A Sannyasin must give up lust and wealth. He can no more accept them. What has once been spat out has been spat out for ever. Even when a Sannyasin gives something to another, he doesn't think that he himself is doing it. God alone has the right to practise charity? How can man claim it? Charity and all depend on His will. A true Sannyasin renounces both mentally and physically. He who doesn't take molasses must not keep it with him either. If he has it and advises others not to take it, people won't believe him.

"A worldly man of course requires money; for he has wife and children. To maintain them, he must lay by money. Two classes of beings don't do this—the bird and the monk. But even birds bring food in their beaks when they have young ones to feed. Then they also have to lay by. Therefore a householder requires money, for the maintenance of his family.

"A genuine devotee, though he may be in the world, performs his duties without attachment. He surrenders to God the fruits of his work—gain or loss, weal or woe, everything. Day and night he prays to God for devotion, and only that. This is called work without motive. A Sannyasin also has to work in the same spirit. But he doesn't do all the works of a householder.

"If a householder gives away anything in charity with that spirit of non-attachment, he does it for his *own* good and not for doing good to others. He thereby serves God who resides in all beings, and service unto God means helping one's own self. If one serves God manifested through all beings—not only through man, but through birds and beasts also—without caring for name or fame, or for going to heaven after death, and expects no return from those whom he serves, such work is really work without motive, and it benefits him alone. This is known as Karma-Yoga which also is one of the paths to realise God. But it is very difficult.

"Hence I say, one who does this kind of work unattached—is kind and charitable—benefits only himself. It is God who helps others. The love that you see in parents is His love: He has given it to them for the preservation of His creatures. The compassion which you notice in the generous is His compassion: He has put it there to save the helpless. Whether you are charitable or not, He has His work done through some source or other. His work never stops.

"So the duty of man is to take refuge in Him and pray to Him eagerly for His realisation. One who has realised God craves for nothing else. One who has tasted the syrup of candy cannot relish treacle.

"Those who want to build hospitals and dispensaries and be satisfied with that, are also good people, but they belong to a different grade. The real devotee seeks nothing but God. If he is placed in the midst of too much work, he earnestly prays to God, 'Lord, be gracious unto me and lessen my work. Otherwise the mind which should exclusively think of Thee gets dissipated—it has to think of sense-objects.' Genuine devotees form a class by themselves. Pure devotion is impossible without the conviction that God alone is real and all else unreal,—that the world is transient, while its Creator alone is real and eternal.

"Some people think that God cannot be realised without the help of books and scriptures. They think that one should first of all know of this world and its beings—one should study science. They hold that one cannot realise God without understanding His creation. What is your opinion? Which comes first, science or God?"

Bankim: Yes, one should first of all know something about the world. How can one know of God without some such previous knowledge? One should first learn from books.

Sri Ramakrishna: "That's the one cant with you all! First is God and then His creation. Why, after realising Him, you can know all else, if there be need for it.

"First realise God, then you may think of creation or other things. Valmiki was given the name of Rama to repeat as Mantra, but he was told to repeat it in the reverse order as Mara. The first syllable means God and the last, the world. First is God and then comes the world. If you know one, you know all. If you put fifty zeros after one, it makes a big sum. Omit the one and its value is nothing. It is the one that makes many. First is one, then many. First comes God, then His creatures and the world.

"Your business is to realise God. Why do you worry so much about the world, creation, science and all

that? You want to eat mangoes. What would you gain by taking statistics about the garden?"

Bankim: Where can I get the mangoes?

Sri Ramakrishna: Pray to God eagerly. If you are sincere, He will surely respond to you. Perhaps He will procure you the advantage of holy company. Or somebody may give you directions about realising God.

Bankim: You mean the Guru? He keeps the best mangoes for himself and gives me only the bad ones! (*Laughter*).

Sri Ramakrishna: "Why should you think so? He knows what would suit a particular temperament. If the mother prepares a light diet for a child that has a weak stomach, it does not mean that she loves him the less.

"One must have faith in the words of the Guru. The Guru is God and God is the Guru. It is by having a childlike faith in his words that one can realise God, but not through cleverness, or a calculating intellect. One must have faith and sincerity, and no hypocrisy. To the sincere He is very near, but He is far, far away from the hypocrite.

"We want the child's yearning. Whatever path you may follow, whether you be a Hindu, a Mussalman, a Christian, a Sakta, a Vaishnava or a Brahmo, this is the one vital point. God knows the secrets of our heart, and it matters little if you take a wrong path—only you must have sincerity. He Himself will bring you back to the right track. Moreover, there are some defects in every path. Every one thinks that his watch is going right, but as a matter of fact, not one shows the correct time. But that doesn't hamper one's work. Through yearning one gets the association of Sadhus, and one can correct one's own watch by that standard."

Trailokya Nath Sanyal, who had been invited, began to sing. Soon the Master stood up and was lost in Samadhi. All stood round him in a circle. Bankim, elbowing through the crowd, hastened nearer, and stood watching him attentively. He had never seen a Samadhi before. After a few minutes the Master gained partial

consciousness and began to dance in ecstasy. The song over, he began to touch his head on the ground, saying, "Bhagavata, Bhakta, Bhagavan. Salutation to the Jnanis, Yogis, Bhaktas and all!" He resumed his seat and all sat round him.

Bankim (to Sri Ramakrishna): Sir, how can one get devotion?

Sri Ramakrishna: "I have already told you—you must have that yearning. If one weeps for Him with the intense yearning of a child for his mother, one can even realise Him.

"I say, what will you gain by merely swimming on the surface? You must dive deep. The gems lie deep under water, so what's the good of your struggling on the surface? A real gem has weight—it doesn't float on water. It goes down and lies at the bottom. If you want to collect the right gem, you must dive deep."

Bankim: Sir, what can we do? We are tied to a cork which prevents us from diving.

Sri Ramakrishna: Well, all sins vanish if one remembers Him. His name breaks the fetters of death. You must dive deep, or you won't get the gem.

Then he sang his favourite song, 'Dive deep, dive deep, my mind!'—to which everybody listened spell-bound. Bankim bowed down before the Master, intending to take his leave.

Bankim: Sir, I am not really such a fool as you take me for. I have a request to make. Won't you kindly grace my hut with your presence?

Sri Ramakrishna: All right, if the Lord wills.

Bankim: There too you will find devotees.

Sri Ramakrishna (smiling): Well, what sort of devotees are they?

Then he proceeded to tell the audience a funny story about some swindling goldsmiths passing under the guise of devotees, which was well appreciated.

Bankim took his leave and left the place in a rather pensive mood. Adhar treated the Master and the devotees to a dainty feast.

Sri Ramakrishna did not forget Bankim, though they never met again. He listened to portions of a famous novel of his, *Devi Chaudhurani*, and made apposite comments thereon. He also sent Narendra and one or two other brilliant disciples of his to meet and have a talk with the great novelist.

ECONOMIC ASPECTS OF PROHIBITION.

By Raymond T. Ashley, Mining Engineer, Reno, Nevada, U. S. A.

Slightly more than six years have passed since the Eighteenth Amendment to the Constitution of the United States of America went into effect—too short a time by far in which to reach infallible conclusions ; but perhaps sufficient time has elapsed to form certain opinions of the ultimate success or failure of drastic liquor restriction.

The Eighteenth Amendment, commonly called the "Volstead Law" by reason of its having been originally introduced as a Bill in the House of Representatives by Andrew Volstead, became law during a time of great turmoil, a few months after the cessation of hostilities in the World Conflict. Therefore the circumstances of its first six years of enforcement are inextricably mixed with many other economic factors, and the results so far attained must be looked at as generalities, trends, tendencies, or opinions, rather than as established facts and incontrovertible conclusions.

Then, too, the correctness of the data depends greatly upon the bias of the individual observer—whether he is for or against prohibition, "dry" or "wet" in personal preference. Certain facts may be "coloured" by prejudice so as to appear as arguments for either side ; certain results are or may be attributed to enforcement or its lack, when in fact prohibition of liquor may not have entered at all. It is well to bear one thing in mind—that the argument of an extremist is a "special plea," not an unbiassed statement.

In examining the economic results of the first six years of the law's operation, one calls to mind the "stock arguments" advanced by opponents of liquor regulation in the days when the Volstead Law was successively presented to the Legislatures of the several States for ratification. These arguments were five:—That prohibition meant ruin to the wine-grape, the barley, malt, hop and corn industries; that real-estate values would be affected adversely by the removal of the saloon, the winery, the brewery and the distillery; that social unrest and political revolution would follow the curtailment of personal liberty; that the people, lacking alcoholic stimulant, would turn to drugs, narcotics, and poisonous illicit concoctions; finally, that purveyors of smuggled or secretly-distilled liquor would wax rich at the expense of Government and people, and that this traffic would be impossible to curb. Let us examine each of these briefly in the light of present understanding:

1. Grapes, hops, barley, malt and other field crops.

The argument that growers of grapes or other crops concerned in the manufacture of wine or liquor faced ruin with the advent of Prohibition, seems to have been entirely fallacious. Many farmers ploughed their grape-lands immediately after the law went into effect and have not been sorry ever since. Grapes and all other fruits, suitable for manufacture of "soft" (non-alcoholic) drinks, have risen steadily in price over the last six years, due probably to the insatiable "thirst" induced by the Volstead Law itself!

2. Real estate and property values.

It was said that the end of the public drinking place or "saloon," with its bright lights and its place of congregation for convivial and congenial spirits, would cause serious downward fluctuations in real-estate. This, even at the present early date, seems to have been sophistry—the "cleaning up" of disreputable neighbourhoods morally and physically has resulted, in every city and town of which there are comparative records, in a great *increase* of property values! In fairness, it must be stated here

that this is one of the points mentioned above, where it is very easy to attribute too much of the change to the prohibition of liquor. Real-estate values have naturally increased of course, but another factor has entered also —the remarkable spread of the "chain store idea" in the United States, (one centralised purchasing bureau, with scattered neighbourhood distributing agencies). In hundreds of cases, these stores have eagerly seized upon the locations formerly occupied by liquor houses. But there can be no doubt that the passing of "John Barleycorn" has been of help to his neighbours' property, not to mention the fact that many of the said neighbours now own property who once contributed their quota to the liquor dealer, which is another matter entirely and will be considered in its place.

3. Social unrest and "personal liberty."

That liquor restriction curbs "personal liberty" is quite true. The same argument might be advanced by a murderer—his "personal liberty" also is curbed by law ; so say the proponents of Prohibition. The "wet," in answer, denies the right of society to tell him what he may or may not do—he wishes to reserve the right to travel his daily stint of the road to Tophet without let or hindrance. The right or wrong of the matter is neither here nor there in the present connection ; but the social unrest which results *is* of interest. And that social unrest exists cannot be denied. Many men whose occupations make for great thirst—iron workers, smelter employees, blacksmiths, etc.—resent the fact that they cannot get light beer, while their rich neighbour maintains a well-filled cellar and his "bootlegger" grows exceeding rich. Others, seeing the law broken almost daily, conceive an abysmal contempt not only for the Volstead Law but for all law.

Strict enforcement would end these abuses and conditions at least partially. Perhaps modification of the Volstead Law would correct them entirely. It is quite possible for the Congress to *modify* the law without con-

stitutional amendment, by legal declaration of what is and is not "intoxicating liquor."

Undoubtedly Prohibition has worked hardship on the foreign colonies in American cities, whose people have been for generations used to daily wines. It is still possible for them to manufacture a limited quantity for home use, however, but not to sell or purvey it.

4. Narcotic drugs and illicit liquor.

There can be no reasonable doubt that the abolition of liquor has resulted in two great evils—the alarming spread of the use of narcotic and habit-forming drugs, and the poisonous, insidious contraband liquor of the "bootlegger" or purveyor. Radical steps are being taken for international control of narcotics at their source, and in time this should bring about an approximate end of the traffic. The sooner that time comes the better.

5. The "bootlegger."

The "bootlegger" reaps enormous profits; the Government loses badly-needed revenues; the "consumer" drinks poison. This is the "vicious circle" of Prohibition. Upon the suppression of the illicit liquor traffic the Volstead Law must stand or fall.

The law will stand—make no mistake about that. It may be modified; probably will be modified within a short time so as to permit the sale of light beer containing not more than two and three-fourths per cent. of alcohol by volume, and perhaps of light unfortified wines. But never again will John Barleycorn, of unsavoury memory, return to the United States: never again will the "saw-dust saloon" exist uncurbed.

Other economic factors exist, but are not capable of measurement or statistical proof. The great increase in savings-bank deposits in the United States during the six years just past is, must be, due in some degree to the abolition of alcoholic liquors. Many families, the heads of which formerly drank to excess, now own their home, their automobile, and their savings account and life insurance. Many of the poorer families who seven years ago wore a down-at-heel, poverty-stricken aspect, with

shoddy clothes and showing in their face and manner the results of insufficient or unsuitable nourishment, now are prosperous and contented. And the change in their circumstances is reflected in the very retail establishments where they trade, cheap and trashy merchandise having given place to standard, high-class goods.

One other point deserves mention—the comparative efficiency of labour before and since Prohibition. The management of certain factories estimate an increase in efficiency as high as fifteen per cent. due to causes directly traceable to Prohibition. This increase takes into account not only the day-to-day betterment of the individual workman, but also the gain in time formerly lost by reason of drinking and sickness traceable thereto, and the further facts that labourers now in many cases own their homes and are therefore less restless and migratory.

The situation, then, while not entirely satisfactory, seems to indicate that this tremendous experiment in moral and economic regulation is succeeding. The great problem is enforcement.

Just how great this problem is can be readily understood when it is considered that the ocean coast-line of the United States is about seven thousand miles; the "inner harbour" coast-line—Puget Sound, San Francisco and other bays and the Great Lakes—several thousand miles more; the unguarded borders of Canada and Mexico; and the dozens of navigable rivers and canals: all these must be watched with unceasing vigilance. To prevent smuggling, and at the same time to curb illicit manufacture within the United States, is a Herculean task, requiring an immense, capable organization of honest enforcement officers, and practically unlimited finances. Both of these are difficult to secure.

A final word of prophesy: The Volstead Law will endure, probably in slightly modified form, with very light beers and wines allowed under strict government supervision and high tax, the funds from taxes to be made available for law enforcement. But the vicious public drinking place, the "hard" liquors with high

alcoholic content, the "bootlegger" and the narcotic-peddler are doomed. Another generation will see the United States of America "dry," instead of "damp" or "deliquescent," as it is to-day!

SAINT FRANCIS OF ASSISI.

By Swami Atulananda.

Saint Francis was born in the city of Assisi, in Italy, in the year 1182. His father, Pietro Bernardone, was a wealthy cloth-merchant and often had to go on long journeys to the famous fairs of Europe for the purchase of goods. He was in France when his son Francis was born.

Francis was a healthy, lively boy. During his early life, he, like other children of his age, played all day in the narrow streets and open squares of Assisi, singing and dancing and frolicking, the loudest and happiest among his little playmates. His education did not go very far. He was taught a little Latin, and he learned to write; and besides his own, he learned to speak the French language. As he grew up, his father supplied him with plenty of money which he spent right and left, and which drew around him the young nobles of the town, who followed him as their leader. This flattered the father's pride. But the gentle, pious mother felt some anxiety on behalf of her boy. Still, when neighbours complained of her son's escapades, she would reply that if it pleased God her son would become a good Christian.

With all his excesses Francis remained refined and courteous. He abstained from indecent language, and he had consideration for others. When he met one in distress he would sometimes give him all the money he had about him.

When in 1202 Perugia declared war upon Assisi, the latter city was defeated and Francis having joined the ranks was made prisoner and kept in captivity an entire

year. But far from being dejected, he astonished his fellow-prisoners by his cheerfulness. When he was released, Francis, then twenty years old, returned to Assisi and at once began to make up for lost time, resuming his life of dissipation. As a result he soon fell ill. For weeks his life was despaired of. Then strength came back little by little, and one day longing to look upon nature, hoping thereby to revive his youthful spirits, he walked slowly outside the city gate. But the beauty of spring-time did not affect him as he had expected. This beautiful, sun-bathed scene had for him only a message of reproach and sadness. He felt the emptiness of his life, the solitude of his soul. The past stood before him as a black shadow ; he was disgusted with himself and his vain ambitions. He was overwhelmed with shame and despair.

But returning to his home, Francis began to seek out his old companions again, and in new enjoyments tried to keep off his mental disturbance. And when the opportunity presented itself for Francis to join a knight on an expedition to Southern Italy, his heart bounded with joy, and he was determined to cover himself with glory. "I know I shall become a great prince," he told everyone who asked him why he was so joyful. And so he set out on horseback full of hope and expectation and convinced that he would return a knight of honour. But God willed otherwise.

That very same evening Francis contracted a fever. He had a vision, and the next day he returned to Assisi. What the vision was we do not know, but it caused a great change in him. He kept aloof from society, was very charitable towards the poor, and he went for long country rambles. Alone he would enter a grotto imploring God to show him a worthy cause to which to consecrate his life. He could no longer trust in pleasure or in glory. He felt ashamed over the follies of his youth. He sought for a higher aim in life, and remembering Jesus' promise that he who seeks shall find, Francis spent long hours in seclusion. The inward man was awakening, and

the decisive moment came when some friends finding him amidst one of his inward struggles taunted him with the remark: "Francis runs away from us because he thinks of taking a wife."

"Yes," replied Francis, "I am thinking of taking a wife more beautiful, more rich, more pure, than you can ever imagine." His friends were puzzled, but Francis knew that henceforth no trivial pleasures or ambitions could ever bind him again. He was to give himself to God without reserve. The poor became his friends, and a new compassion entered his heart.

And so it happened one day when Francis was contemplating the poverty of the Lord Jesus, that he felt a strong desire to experience what it meant to be really poor, to possess nothing and to depend for bread upon the charity of the passers-by. He saw a beggar and exchanged with him his own garments. All day he stood with outstretched hands begging for alms. It was an act of devotion and a triumph over his natural pride. And stronger even than before came to him the call: "Follow thou me."

But human nature is not conquered without many battles. One day, riding on horseback, Francis, at the turn of a road, finds himself face to face with a leper. A feeling of disgust for the terrible malady makes him turn his horse in another direction. But it is only for a moment. Can we follow Christ and not heed our suffering brethren? No! He turns his horse, springs to the ground and gives the poor leper all the money he has and kisses his hand as he would have done to a priest. And ever after Francis bestowed upon lepers his special love and charity.

As we shall see, Francis never allowed his external life to belie his internal convictions; thought and deed he kept in close harmony. Thus every new conviction expressed itself in exterior behaviour. His faith was a faith of the heart affecting his moral nature more than his intellect. He did not dogmatise, but he lived a life of consecration. He was content to imitate, to the best of

his strength, the life of his Master. Love was his only weapon against the wicked ; he conquered them through love.

Francis had not yet left his father's home, but a rupture between father and son became inevitable. The father's pride was hurt. Francis, leader among his companions, sought after by the young nobles of Assisi, had become the friend of beggars. The father scolded, reproached and treated Francis harshly. And Francis, having no one to whom he could open his heart, took full refuge in God.

He went to a poor little church to pray and kneeled before the image of Jesus the Crucified. "Great and glorious God, and thou Lord Jesus, I pray ye, shed your light in the darkness of my mind. Show me, Lord, how in all things I may act only in accordance with Thy holy Will." And behold, as thus he prayed, he felt something marvellous take place within him. The image took on life, and a still, small voice spoke in the very depth of his heart, accepting his oblation. Jesus desired to possess him, his heart, his soul, his labour. Francis rejoiced, and in his heart he cried out: "My beloved is mine, and I am his."

Francis had come into direct, intimate contact with Jesus Christ. And his faith was established. He gave his money to the poor priest who served in the little church, asking him to keep a lamp always burning before the image. Returning to his father's house, he made a bundle of the few things he still possessed, mounted his horse and left. He went to the nearest market place and sold the bundle and horse. And returning to the little church, he handed over to the astonished priest the money, the bundle and horse had brought.

Francis had broken with the world. Jesus had claimed him, and to Jesus he had given himself. Peace and calm settled on his disquieted soul ; the child had found its parent. But though his heart was at peace, the world was not to give up its claim so easily.

When Francis did not return to his home, his father

set out in search of him. But Francis stayed hidden in the little church. He knew his father's violent temper and feared to meet him. But after some weeks, ashamed at his own cowardice, Francis presented himself in the streets of Assisi. His appearance was greatly changed. He looked haggard and pale, and his clothes were torn and dirty. So the street urchins took him to be mad. They surrounded him shouting: "A madman! a madman!" They threw mud at him and sang and danced around him in a savage way.

Bernardone with other citizens came out to see the fun. But great was his astonishment to find his own son in this plight. Covered with shame, in a rage he threw himself upon Francis, dragged him into his house and locked him up in a dark closet. But he had to go on a journey, and during his absence his wife released the prisoner. Bernardone was furious. He disinherited his son and applied to the bishop to have him banished from the place. Francis appeared in open court before the bishop who advised him simply to give up all his property. And to everybody's surprise, Francis stripped himself naked, placed his clothing before the bishop and called out in a loud voice: "Listen well all who are present; until now I have called Pietro Bernardone my father, but from now on, I desire to serve only God. I return to Pietro Bernardone all that I have of him. Henceforth I desire to recognise only 'Our Father who art in heaven.'"

The bishop covered Francis under his own mantle, and Bernardone left in a rage. But the crowd admired Francis' sincerity. They felt instinctively that here was a man of character, one who acted according to his inner convictions.

(To be continued.)

HOW TO FIGHT MALARIA.

By J. F. D'Mello, L.M. & S.; D.P.H.; D.T.M. & H.

Of all the diseases that destroy the human body, malaria is the one that takes the highest toll in India. But such is not the case in European and other progressive countries. The reason of this is twofold :—

1. The Government of those countries adopts stringent and radical measures for the eradication of preventable diseases in the light of the most recent scientific researches, and takes special pains to give free publicity to knowledge on public health matters, by means of Information Bureaus, public lectures, magic lantern demonstrations, and by establishing sections of Hygiene and Public Health at the various public exhibitions held for the enlightenment of the people.

2. The people on their part imbibe those ideas, and assist the Government by doing their utmost in keeping their own premises in a sanitary condition.

What do we find in this country? A disproportionately large slice of the revenue of the country is taken by the military expenditure, another big slice goes in the shape of princely salaries, allowances, exchange compensations, and pensions to superior officers, and the people get the crumbs left after this surfeit, for their sanitation and education.

Dr. Bentley, the Malaria expert, and Director of Public Health of Bengal, in a lecture on Malaria recently delivered by him in the Overtoun Hall, College Street, Calcutta, among other things, said that forty Bengalees were dying every hour of Malaria epidemic, and the majority of those victims were young children ; and, while dealing with the ways and means of prevention, he told the audience to have recourse to self-help and co-operation in the eradication of Malaria from the province of Bengal, and *not to depend upon the Government for this.* For, he said, the revenue of the Bengal Government which

worked out to Re. 1-12 as. per head of the population per year was too inadequate to cope with the malaria epidemic, because *the Government could ear-mark only ⅓ of an anna per head per year* for the preservation of public health. So the Government of Bengal allots only 1.19 *per cent.* of its total revenue for public health! And the rest of the Provinces probably get about the same meagre share left for the preservation of their health.

Now, let us see the other side of the shield. What do the people on their part do for themselves? The inhabitants of the rural areas in which this disease generally abounds are so steeped in ignorance as regards the cause of the disease, that they do not know what to do. They look upon the disease either as a visitation from the Almighty, or as a calamity brought on by their own evil fate, or as a result of the *air* having gone *bad*, as supposed by the Italians of old, who gave the disease the name 'malaria' (from *mala*, bad, and *aria*, air). And not knowing how to combat the disease, they submit to it meekly, and fall an easy prey.

Under these circumstances, it becomes the bounden duty of the more enlightened people hailing from these villages or their neighbourhood, not excluding school and college students, to acquaint themselves thoroughly with all the available knowledge regarding the mode in which the disease originates, and the ways and means of preventing it. Having done this, their next duty is to collect the principal villagers together, when they go to their native villages during holidays and vacations, and impart this knowledge to them. Having thus interested them in the subject of the prevention of this horrible curse of the village, it will be an easy task for them to get the villagers to band themselves together and set to work in right earnest to eradicate the disease from the village and its neighbourhood. Those that have no immediate interest in villages, but are stirred by feelings of compassion for the sufferings of these poor, helpless people, have here a splendid opportunity of doing noble service to these fellow-beings, by organising themselves into a social

Service League, and going out to very badly infected villages to work out the salvation of this mass of neglected and suffering humanity.

The happiest circumstance that greets such workers at the very outset is the full assurance and hope that their philanthropic work is bound to succeed, for malaria is *par excellence* a preventable disease, if the worker only knows its cause and the means of its removal.

The disease is produced by the introduction into the human system of a unicellular blood-parasite, belonging to the genus Plasmodium (Hæmamœba), which, on entry in the blood, lodges itself inside the red blood corpuscles. Here it grows and multiplies itself by splitting into several merozoites, whose number varies from 9 to 24 according to the species of the parasite. The red blood cell, unable to hold this growing mass of young organisms, bursts, emptying the contents into the general blood stream. Along with the young parasites, the excretions and the residual part of the body of the parent organism, which were pent up within the red blood cell, are also discharged into the blood stream. Each of the young parasites immediately penetrates into the interior of a fresh red blood cell, for fear of being attacked by Phagocytes or white blood corpuscles, which act as Dame Nature's guards to protect the body against foreign intruders. These latter catch as many of the extraneous organisms as they find loitering free in the blood plasma and devour them. Once safe in the red blood cells, the parasites grow there and multiply, as their parent did, bursting them in the end, and thus completing another cycle.

Thus, at the end of each successive cycle, which occupies from twelve to seventy-two hours, according to the nature of the particular species of the parasite, an ever increasing number of young parasites, together with larger and larger quantities of excretory matter or *toxin*, are poured into the blood stream. When the parasites are first introduced into the blood, their numbers are relatively small, and hence for

a certain period they produce no appreciable effect on the host. This is the so-called *incubation period*, which varies according to the species of the parasite. In Quartan fever, the period of incubation is about 3 weeks ; in Benign Tertian fever, it averages about 14 days, and in the Malignant Subtertian fever from 10 to 12 days. During this period, the multiplication of the parasites and the invasion of the red blood cells, by as many of the young parasites as escape the clutches of the Phagocytes, go on uninterruptedly, unless checked by treatment with quinine. And as this method of reproduction causes the number of parasites to increase by geometrical progression at each cycle, they soon begin to bring about a reaction on the part of the host. The toxin discharged by every successive generation of parasites also increases in like proportion, with the result that it begins to irritate the system, and gives rise to shivering, headache, fever, pains all over the body, and the other symptoms characteristic of malaria.

We now see why the shivering fit and fever, which occur concomitantly with the regular sporulation of the parasites, come on with clockwork regularity on every fourth day in the Quartan infection, on alternate days in the Benign Tertian, and daily in Subtertian or Malignant infection. We also see why the patient goes on getting paler and paler every day, for with every successive cycle of the parasites an ever increasing number of red blood cells is destroyed and thrown out of the system.

Although when once introduced into the blood, the parasite can bore its way into a red blood cell of the patient, it cannot, of itself, migrate from one victim to another, as it has no other means of locomotion, and *herein lies the hope of eradicating this disease.* The business of transferring the parasite from one person to another and thus spreading the infection among human beings is done by the female of a particular species of mosquitoes, known as *Anopheles*, who acts as a foster-mother to the parasite, and is known in medical parlance as the *Definitive host* of the parasite, man being

considered its *Intermediate host*. If she happens to feed herself on a person who has suffered from several paroxysms of malarial fever, and has developed in his blood what are known as the *Gametocyte* or *Sexual* forms of the malarial parasite, some of the *Gametocytes* are sucked along with the blood into the mosquito's stomach. Here the parasite goes through its sexual phase, which it could not do while in the interior of its warm-blooded host. The impregnated female *Gamete* pushes her way through the epithelial lining of the mosquito's stomach, and begins to grow and multiply within a delicate membrane which is formed around her. After a time, a pimple-like cyst forms at the site of lodgment. Several such cysts are formed depending upon the number of *Gametes* fertilised. At the end of 10 or 12 days, the cyst bursts into the body cavity of the mosquito, and the young spores, known as *Sporozoites*, some thousands in number, escaping from it bore their way to the salivary glands of the mosquito, and penetrating through them get into the salivary duct, where they wait till they are inoculated into fresh victims ; for it is, indeed, a process of inoculation in the literal sense of the term. The mosquito is armed with a sting, resembling very much the needle of a hypodermic syringe in a miniature form and known as *proboscis*, which she inserts into the skin of her victim when she wants to have a feed on him. After she has sucked blood, she has a nasty habit of injecting some of her saliva into the wound by pump action, and in doing so, she inoculates some hundreds or even thousands of the young parasites waiting in her salivary duct, into the blood of her victim, thus giving him the infection. Then the process of development and multiplication of the parasite goes on as described above.

Now the worker knows exactly how the malarial infection is spread, and is in a position to understand that the way to eradicate malaria from any locality is (*i*) by preventing further inoculation of the parasites into fresh victims and (*ii*) by destroying the parasites already inoculated in persons suffering from the disease.

(i) THE PREVENTION OF THE INOCULATION OF THE PARASITES :—This means, in other words, the prevention of the bites of the mosquitoes, which may be done in a variety of ways.

(1) The mosquitoes may be driven away by a fan or by active movements of the body.

(2) The exposed parts of the body may be smeared with the oil of Eucalyptus, Lavender, or Cajuput or with ointments prepared with them, or similar strong-smelling substances, the odour of which mosquitoes do not like. It is possible that our ancients had some such idea in their minds in introducing the custom of tying little bags of garlic or camphor round the necks of children.

(3) Suitable clothing and wrappers may be worn to protect the body and limbs from the bites of mosquitoes.

(4) The mosquitoes may be debarred an access to the human body by the use of mosquito-nets at night, and by spending the evenings, when mosquitoes bite most, either in rooms which have been protected by means of fine wire-gauge screens fitted in the windows and in automatic swing doors, or in verandahs enclosed in wire-gauze screens, and provided with a self-closing door. As most of our poor villagers cannot afford to provide wire-gauze screens, a cheaper substitute may be prepared by painting a solution of commercial silicate of potassium in its own volume of water several times with a brush, without drying between the coats, upon a piece of ordinary cotton netting stretched on a window or door frame, and then allowing it to dry. The mesh should be large, as the interstices are partially filled by the solution. Or, a fine mesh of bamboo matting or some such cheap material may be devised as a substitute for wire-gauze. Similarly with bed-nets. If they cannot afford to purchase the proper mosquito-netting, fine muslin or cambric of a loose texture, or gauze will serve the purpose. A few points must be remembered in the use of bed-nets. (*a*) There should be not a single hole in the net, or else mosquitoes are sure to find it. (*b*) There should be no slit or opening in it for entering the net. (*c*) The net should be

tucked continuously all round under the mattress, after entering it from below the lower edge. (*d*) In order to avoid the hands, knees, and elbows being bitten by mosquitoes from outside the net during sleep, a loose valance of gauze should be sewn round the lower part of the net about 9 inches above the upper surface of the bed. (*e*) The size of the mesh should be about 18 threads to the inch, as mosquitoes will squeeze themselves in through a larger mesh. (*f*) The net should be stretched as tight as possible in every direction so as to allow air to pass freely. (*g*) The net should be rectangular and not round and bunched up at the top like a single-pole tent.

(5) The mosquitoes may be destroyed by killing them wherever they are found. It is easiest to kill them in large numbers in the day while they are resting. They have a habit of resting in dark musty corners of lumber-rooms and cowsheds, and on dark surfaces such as brown or black curtains, clothes, umbrellas, hoods of carts and carriages, etc. It is easy to catch them in large numbers by the use of hand-nets such as are used by boys for catching butterflies. Or, they may be trapped in empty boxes or tins with a small opening, the interior of which has been painted black, or fitted with a black lining.

In badly infected houses, it is advisable to destroy them by fumigation with sulphur fumes. After removing all the inmates from the house, all the doors and windows should be closed and any openings in them or in the walls blocked by sticking paper on them. Before closing the main door, powdered sulphur in trays, placed in basins containing water (as a precautionary measure against fire), should be placed in the central part of each room and ignited with the help of a little methylated spirit poured on the top, to which a lighted match is applied. On lighting the sulphur in the trays in all the rooms in quick succession, the worker should leave by the main door and close all the chinks between it and the door-frame. The house should be kept shut for about 3 or 4 hours, after which the doors and windows should be opened, and any mosquitoes lying stupefied near them

but not quite dead should be crushed. The whole house should be thoroughly swept and all mosquitoes found in a state of stupefaction should be killed before allowing the inmates to re-enter the house. Two pounds of sulphur are needed for every 1000 cubic feet of space in the house. Such fumigation of infected houses prevents the spread of malaria to neighbouring houses by destroying the infected mosquitoes, provided care is taken to keep the patients suffering from the disease under a mosquito net that no fresh mosquitoes may get the infection from them.

(6) Fumes of tobacco, pellitory root powder (Pyrethrum radix), Eucalyptus leaves, and the Japanese medicated sticks known as Katol, as also the fumes of incense sticks are said to drive away mosquitoes from the house, and may be tried.

(7) Outside the house, the mosquitoes are in the habit of lurking about, until dark, in the foliage of brushwood and in thick vegetation, where they get a protection against strong winds and the glare of the mid-day sun, both of which they detest. So, it is absolutely necessary that all useless trees, brushwood, and vegetation growing in the vicinity of dwelling houses should be cut down, and the surroundings rendered open and free for a distance of at least 500 yards all round the house. It is a fortunate circumstance that stretches of open paddy fields, and fields of peas and beans adjacent to villagers' huts are harmless in this respect, unless they are surrounded by a belt of trees with thick foliage on them. Should such exist, it should be cut down and substituted by a thin hedge of bramble.

As space does not permit further expansion on the subject in this number, I will stop here trusting that some of our young men will interest themselves in this subject and try to spread the knowledge of the ætiology of malaria and the means of its prevention among the village folks, and ameliorate the condition in some of the badly infected villages by active co-operation with them.

In the next number, I will deal with the destruction

of mosquitoes in the larval stage and of the malaria parasites in the body.

SRI KRISHNA AND UDDHAVA.

CHAPTER XIII.

श्रीभगवानुवाच ।

वनं विविक्षुः पुत्रेषु भार्यां न्यस्य सहैव वा ॥
वन एव वसेच्छान्तस्तृतीयं भागमायुषः ॥ १ ॥

The Lord said:

1. When[1] a man wishes to retire into the woods, he should put his wife in the care of his sons, or go with her, and live peacefully in the woods the third quarter[2] of his span of life.

[1 *When &c.*—The duties of the forest life are being enumerated.
2 *Third quarter*—*i.e.* from 51 to 75. After this one may embrace the monastic life, even though he may not have attained to a perfect dispassion.]

कन्दमूलफलैर्वन्यैर्मेध्यैर्वृत्तिं प्रकल्पयेत् ॥
वसीत वल्कलं वासस्तृणपर्णाजिनानि च ॥ २ ॥

2. He should live on purifying wild tubers, roots and fruits, and wear a bark, or a cloth, or a garment of straw or leaves, or a deer-skin.

केशरोमनखश्मश्रुमलानि बिभृयाद्दतः ॥
न धावेदप्सु मज्जेत त्रिकालं स्थण्डिलेशयः ॥ ३ ॥

3. He should allow[1] the hair on his head and body as well as his beard to grow, and not remove the dirt on his person; he should not wash his teeth, should plunge in water thrice a day, and lie on the ground.

[1 *Allow &c.*—All this is for minimising the attention to the body.]

ग्रीष्मे तप्येत पञ्चाग्निन्वर्षास्वासारषाड् जले ॥
आकण्ठमग्नः शिशिर एवंवृत्तस्तपश्चरेत् ॥ ४ ॥

4. In the summer he should subject himself to the five fires,[1] in the rainy season expose himself to showers, and in the winter remain immersed up to his neck in water. Thus should he practise austerity.

[Here is a series of austerities prescribed with a view to kindle the powers of the mind, by overlooking the demands of the body.

1 *Five fires*—four fires lighted on four sides and the scorching sun overhead. All these austerities have got technical names.]

अग्निपक्वं समश्नीयात्काल पक्वमथापि वा ॥
उलूखलाश्मकुट्टो वा दन्तोलूखल एव वा ॥ ५ ॥

5. He should eat food cooked over a fire, or ripening naturally in the process of time,—powdering it with a pestle or stone, or even making his teeth serve the purpose.

स्वयं संचिनुयात्सर्वमात्मनो वृत्तिकारणम् ॥
देशकालबलाभिज्ञो नाददीतान्यदाहृतम् ॥ ६ ॥

6. Aware of the efficacy of place and time, he should himself collect[1] all his means of subsistence, and not eat things procured at some past time.

[1 *Collect*—from within the forest itself. This is suggested by the 'efficacy of place.']

वन्यैश्चरुपुरोडाशैर्निर्वपेत्कालचोदितान् ॥
नतु श्रौतेन पशुना मां यजेत वनाश्रमी ॥ ७ ॥

7. The hermit living in the woods should perform his observances[1] of the season with oblations prepared from grains that grow in the woods, and not with animal sacrifice as prescribed in the Vedas.

[1 *Observances &c.*—such as the *âgrayana*, a Vedic ceremony performed when the first harvest of the year is collected. Such harmless Vedic rites are to be preferred to those that entail injury to beings. This is the idea.]

अग्निहोत्रं च दर्शश्च पूर्णमासश्च पूर्ववत् ॥
चातुर्मास्यानि च मुनेराम्नातानि च नैगमैः ॥ ८ ॥

8. On the recluse the expounders of the Vedas also enjoin the daily tending of the sacrificial fires (Agnihotra), the observances in connection with the new moon and the full moon (Darsa and Purnamasa), as well as that of Chaturmasya,[1]—as in the household life.

[1 *Châturmâsya*—an observance extending over four months beginning with the rainy season.]

एवं चीर्णेन तपसा मुनिर्धमनिसंततः ॥
मां तपोमयमाराध्य ऋषिलोकादुपैति माम् ॥ ९ ॥

9. The recluse with arteries and veins prominent all over his body on account of this practice of austerity, worships Me, the embodiment of austerity, and attains to Me from the sphere[1] of the Rishis.

[1 *Sphere &c.*—*i.e.* Maharloka, which is the fourth among the seven spheres. A gradual attainment of liberation by passing through the successive spheres is meant.]

यस्त्वेतत्कृच्छ्रतश्चीर्णं तपो निःश्रेयसं महत् ॥
कामायाल्पीयसे युञ्ज्याद्बालिशः कोऽपरस्ततः ॥ १० ॥

10. Who is a greater fool than he who applies this great austerity practised with such hardship and calculated to confer liberation, to the fulfilment of petty desires?[1]

[1 *Petty desires*—including that of enjoying the pleasures of Brahmaloka even.]

यदासौ नियमेऽकल्पो जरया जातवेपथुः ॥
आत्मन्यग्नीन्समारोप्य मच्चित्तोऽग्निं समाविशेत् ॥ ११ ॥

11. When[1] the hermit is unable to observe those rules, being overtaken by a shaking of the limbs consequent on old age, he should mentally put the sacrificial fires within him, and with his mind intent on Me, enter[2] into fire.

[1 *When*—*i.e.* before his attaining the 75th year.
2 *Enter &c.*—i.e. burn himself to death.]

REVIEWS AND NOTICES.

SATKATHA, PART II. (Bengali).—Collected and compiled by Swami Siddhananda. Published by the Udbodhan Office, 1, Mukherjee's Lane, Baghbazar, Calcutta. Pp. 111. Price As. 10.

The book under review records some more of the words of advice given to certain spiritual aspirants by Swami Adbhutananda, better known as Latu Maharaj amongst the devotees and admirers of Sri Ramakrishna. As the Swami lived in life what his lips uttered, his sayings have got a special value of their own and appeal naturally to the heart.

PRATAP (Special Janmashtami Number).—Edited by Pt. Ganes Sankar Vidyarthi. Published from the Pratap Press, Cawnpur. Price of this number, As. 6.

Pratap is one of the leading Hindi weeklies, known to the Hindi-reading public for its bold and straightforward statements. The number under review contains a number of readable articles and poems.

OMAR KHAYYAM—By Jamshedji E. Saklatwalla. Published by Luzac & Co. 46, Russell Street, London. Pp. 20. Price not mentioned.

The book under review is a versified translation of only 39 of the Quatrains of Omar Khayyam, the immortal poet of Persia. The author has ventured to lay before the English readers the inimitable poetry of Omar in a metre which is foreign to the original Rubaiyat. As one reads the book one gets some idea of the pathos, the mystical suggestiveness and the sufistic leanings of the original. But as we do not know Persian, we cannot say how far the author has been faithful to Omar's sense and meaning. The get-up of the book is attractive.

A BIBLIOGRAPHY OF RELIGION (MAINLY AVESTAN AND VEDIC). —By Jamshedji E. Saklatwalla. Published by the

author himself from Navsari Building, Fort, Bombay. Pp. 142 and XII. Price not mentioned.

A short but comprehensive Bibliography for helping students, scholars and inquirers who wish to make a comparative study of the ancient religions, specially Vedic, Avestic, Egyptian, Assyrian etc. Though the author cannot claim to be exhaustive in his list, it must be said that he has taken great pains to make the book a good compendium.

We beg to acknowledge receipt of the following books:—

Spinal Bath.—By Lakshman. Printed at the A. K. V. Printing Works, Madura (S. India). Price As. 4.

Sacred Sparks.—By Maneck Pithawalla. Published by Maneck B. Pithawalla, Principal, Parsi Birbaiji School, Victoria Road, Karachi.

The Katha Upanishad (Sanskrit Text, English translation and word for word meaning).—By Hari Raghunath Bhagavat, B.A. Published by Ashtekar & Co., Poona.

BENGALI.

(From Sj. Paresh Nath Sen, 78/1, Cornwallis Street, Calcutta.)

1. Guru.—By Swami Brahmananda. Price As. 2.
2. Vidyar Utsahadata Swami Vivekananda.—By Swami Suddhananda. Price, As. 2.
3. Sri Ramakrishna Math and Mission Pratika. Price Anna 1.
4. Hridivan Sri Vivekananda.—By Brahmachari Kumarchaitanya. Price As. 2.
5. Brahmacharya.—By Swami Trigunatitananda. Price As. 4.
6. Durgotsobe Bhagavan Sri Ramakrishna. Price As. 4.

NEWS AND NOTES.

THE ETHICS OF THE UPANISHADS.

Side by side with the highest ethical code found in the Upanishads, there were in ancient India also relative codes which were later on embodied mainly in the Dharma Sastras and Smritis. The former was meant for the highly advanced souls "whose thoughts," as the Mundaka Upanishad says, "are not troubled by any desires and who have obtained peace." The latter were the paths laid down for different types of individuals in lower grades of ethical culture. A good deal of misunderstanding has arisen even in the minds of scholars about the ethical teachings of the Upanishads. This is mainly due to their overlooking the great fact that the Upanishads, although some of them contain the preliminary lessons of morality, are concerned mainly with, what may be called, the culmination of ethics, and with the highest knowledge leading to the final emancipation of the soul. Mr. M. Hiriyanna deals with this point in a thoughtful article, "The ethics of the Upanishads," contributed to the *Annals of the Bhandarkar Institute*.

Says the writer:—"The Hindu conception of life is very much wider than what we find it to be from the Upanishads, which are not interested in traversing the entire field of ethical training. They presuppose a certain moral equipment in the *Vedantic* initiate and proceed to explain the course he has to pursue.......For one that is an *adhikari* and therefore possesses, among other things, the required degree of preliminary moral culture, the 'objective worth' of a moral deed may not count for much. But this does not warrant us in assuming......that its 'subjective worth' is overestimated. The aim in this final stage is rather to transcend both ; and we ought not therefore to conclude that in the view of the Upanishads, either is less important than the other."

The object of the Upanishads is to take the person who has already attained to a high degree of moral development, beyond relative morality, and establish him in absolute morality. In this all moral strifes cease to

exist, and the individual reaches the highest good—the culmination of ethics—as understood in the Upanishads. Observes Mr. Hiriyanna:—"Our first efforts no doubt should be directed towards co-ordinating social and individual needs; but eventually the distinction between the two is itself to be transcended. The notions of self and of society are not understood as destroyed thereby; they only merge in the notion of the whole.........Accordingly the object aimed at in this final stage is neither the good of the individual nor of society as such, but common good; or rather individual good itself now becomes identical with common good. In other words, the distinction between rights and duties is here annulled and the relative morality of the previous stage now becomes transformed into absolute morality." This transcending of all forms of individual and social 'selfishness,' and the attainment of perfect unselfishness is the crowning glory of life according to the Upanishads.

THE INTERNATIONAL CONGRESS OF PHILOSOPHY AT NAPLES.

The value of the coming together of the intelligentsia of the various countries of the world for the promotion of mutual understanding and cordiality cannot be overestimated. Especially at the present day when the international feelings and relations are not of a happy kind, the exchange of courtesy and good-will among the representatives of the different nationalities is most welcome and can be expected to help in creating a broad cultural outlook of a universal character.

One such attempt was the recent International Congress of Philosophy, which had its fifth session at Naples in May last. The Congress met on the occasion of the Seventh Centenary of the University of Naples, and this Congress was not the only one of its kind that took place. There were also a Congress of Sciences, a Congress of Eugenics, a Congress of Ophthalmology, a Congress of Gynæcology and a Congress of Students, but these latter were confined to Italy alone. It appears that delegates were invited from as many as twenty-five different parts of the world. One is, however, struck by

the omission of China, Japan and Russia. From India Prof. S. N. Dasgupta was the only representative, and he read a paper on 'Indian Philosophy in Relation to Contemporary Italian Thought,' specially comparing and contrasting the system of Croce with Buddhism.

"It is interesting to note that the great Italian philosopher Croce, who for some reasons or other had kept himself aloof throughout the proceedings of the Congress, came to attend this lecture and took the chair only for Dr. Dasgupta's lecture. Croce, in spite of the criticisms that Professor Dasgupta made about his system of thought, was immensely pleased with the paper and from the attention that Professor Dasgupta received from the large number of Italian and German papers, it appears that his lecture was a great success, and it served to rouse a genuine interest and respect for India and her philosophy,"—writes the *Modern Review* of August.

We quote the following extracts from an abstract appearing in the same paper:—"Much of what passes as modern discoveries in philosophical thought is found anticipated long ago in ancient systems of Indian philosophy, which hardly any European philosopher has up till now mastered on account of lack of intimate acquaintance with Sanskrit, the language in which most of these philosophical systems are written. He maintained that if Indian philosophy is properly studied in the original by persons whose chief interest is philosophy, it is bound to stimulate new lines of thinking and give rise to a new branch of study called 'Comparative Philosophy.'

"He proceeded then to prove his point by taking the system of Croce, which to all appearance seems to be very far removed from Buddhistic thought. * * * He showed that Croce's system may be said to reveal five fundamental positions:—*viz*. (1) anti-metaphysical character of philosophy, (2) anti-verbalist character of logic, (3) difference between intuition and concept, (4) identity of philosophy and history, and (5) spiritual nature of all phenomena, and that all these are also fundamental positions of Buddhism as formulated by Dharmakirtti, Ratna-

kirtti, Pandit Asoka and others. He further showed that in the points in which there were differences between Croce and Buddhism, Buddhism was in the right."

THE RAMAKRISHNA MISSION SOUTH INDIA FLOOD RELIEF.

Our countrymen are already aware of the magnitude of the distress caused by the floods in several districts of Southern India. The following is a short report of the work of relief done by the Mission up till 4th September. So far, as many as 12 centres were opened, and they had been looking to the needs of over 150 villages. The number of people relieved was over 10,000, and the measures of grains distributed were about 45,000.

As the conditions seemed a little improved, it was proposed to stop food-relief and concentrate attention to the distribution of cloths and building of huts, which were more urgently needed. So far 1,157 new cloths had been given in addition to many old cloths, and 438 huts had been built.

The total sum required for continuing the relief work, which is essential in view of the acute distress of the people,—has been roughly estimated at about Rs. 78,100. The Mission fervently appeals to the generous public for help. Contribution may kindly be sent to the President, R. K. Mission, the Math, Belur (Howrah) or to the President, R. K. Mission (Madras Branch), Mylapore, Madras.

THE RAMAKRISHNA SEVA SAMITY, KALMA, DACCA.

The Samity recently celebrated its annual Utsab on the local R. K. Ashrama grounds, Kalma, Dacca. The proceedings were as usual. About 800 people of different castes and creeds partook of the Prasad. The opening of a small exhibition of local products by one of our Swamis was the special feature of this year's Utsav. The annual meeting of the Samity was also held on this occasion. The report of the Secretary, which was read at the time, showed how the Charitable Dispensary, the Free Primary School for boys and girls and other useful activities of the Samity were doing immense good to the people of the locality.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—Swami Vivekananda.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

(Continued from p. 436.)

Gradually the talk drifted on to devotion and devotees. The Swami said: There is a story about Shiva and Parvati. One day, at Mt. Kailas, they were playing at dice, when Shiva broke off in the midst of the game and went out. When after some time He returned, Parvati asked Him the reason of His suddenly going out. Shiva answered, "Well, a devotee of Mine, having fallen among some robbers, at first took refuge in Me. But before I reached the spot, I found that he had himself taken up a stone to throw at the robbers. At this I came away." The Lord's grace doesn't manifest itself unless one resigns oneself to Him up to the last. It is no easy thing to surrender oneself

to the Lord, and that whole-heartedly. They say that a devotee always beholds the Lord. It is quite true. In the Bible it is written : 'For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath.' All this is very true. Just look at the question broadly, from the standpoint of our physical health, for instance. A man who is possessed of a good health improves more and more by degrees, and little irregularities seldom affect him. But one whose health is bad may take all possible precautions, and yet fail to maintain his already poor health. A slight irregularity tells upon him badly. This is the case everywhere. It is a law of nature.

But there is another side to the question. The Lord is the Protector of the humble—their Friend and Helper. It is, however, very difficult to be humble. Humility does not come so long as there is any egotism left. Sri Ramakrishna would recite the story of a sweeper woman. Well, her work was, as you know, the lowest that could be imagined, but no sooner did she possess an ornament, than her vanity knew no bounds. Don't you see, there is an ocean of difference between the lowness of position due to worldly circumstances and the humility of a devotee—that meekness of spirit which leads him to consider himself lower than even a blade of grass?

Thou art guiding me by the hand, O Lord !—this is not a mere poetical conceit.

Quoting the opening verse of the fifteenth chapter of the Gita which runs thus, 'They speak of an eternal Aswattha tree (i.e. relative existence) rooted above and branching below, whose leaves are the Vedas; he who

knows it is a knower of the Vedas;'—the Swami said: You see, there is no mention here of the Brahman. How then can a man be a knower of the Vedas by simply knowing this relative existence? Well, let us see. 'Rooted above'—means emanating from the Paramatman, and 'Aswattha' means that which will not last till to-morrow, i.e. transitory. So the meaning of the verse comes to be this: One who has known relative existence to be such,—that is, has definitely understood its transitoriness,—is a knower of the Vedas. Isn't it all right now?

Repeating the next sloka he pointed out that one must use dispassion to cut off that tree of relative existence. Then he went on to the next verse: 'Then that Goal is to be sought for, going whither the wise return no more,'—and said, "Isn't it so? But here a difficulty seems to present itself. How is it that they return no more? Don't you hear it said that you have all come from Brahman? How then can you help returning from that to this relative plane again? When we once came down from a state of union with the Absolute, isn't there every chance of our returning again to the relative plane, after our attaining to that in this life?"

The Swami answered the question indirectly, by referring to the case of the Adhikarika beings, that is, those entrusted with the management of the world. He said:

Their case is different. They come with perfect knowledge from their very birth. It is only they who can come down again from a state of union with Brahman. For this purpose they allow some little trace of desire to remain in their mind.*

* So in one sense they are not wholly merged in Brahman. Ordinary beings are absolutely unified with Brahman at the time of

What is that 'Eternal Goal' like? Ah, how beautifully the Lord puts it, 'That the Sun does not illumine, nor the Moon, nor fire. That is My Supreme Abode, going whither they return no more.'

In the life of everyone there comes a satiety after a prolonged enjoyment of sense-objects. If at that time one happens to come in contact with a saint, one advances towards the goal. Dispassion first originates in seeing evil in sense-objects. Until a man begins to see the dark side of these, no spiritual advice is of any avail to him.

OCCASIONAL NOTES.

"Once more the world must be conquered by India. * * * This is the great ideal before us, and every one must be ready for it,—the conquest of the whole world by India—nothing less than that, and we must all get ready for it, strain every nerve for it." Thus did the great Swami Vivekananda proclaim with a clarion-note the future mission of India. India is to take her rightful place of the future spiritual leadership of humanity. It is indeed a matter of pride and glory for every Indian. But in our exultation and enthusiasm, let us not forget the grave responsibility of the great task. Let us examine and see how far we are fit at this stage for the sacred trust—how far we are true to our spiritual ideal—how far we are living, in life and in our dealings with our fellow-men, the noble tenets of our religion. Before

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Videhamukti, or dissolution from the body after Realisation, when their ignorance, desire and work are all destroyed. So there is no more rebirth for them.—ED., *P.B.*

launching on an evangelical mission of saving other nations, will it not be wise for us first to save ourselves and our own countrymen? India had, indeed, a glorious past—a history, eventful and rich, coming down from hoary antiquity. But that will not alter the present situation—the decadence that has come over her in all the spheres of her life. A review of her present condition reveals the stern fact that India occupies no status whatsoever in the comity of nations. Not only has she fallen from the high pedestal of her ancient glory, but she has also proved herself, to some extent, disloyal to her native spiritual ideals. Her vision of a spiritual democracy, grounded on the liberty, fraternity and equality of man irrespective of caste, creed or colour, has lost its meaning to the people. Religion which truly is a life of intense moral and spiritual discipline having its ultimate fulfilment in the manifestation of the inborn Divinity of man, has now come to mean a mere intellectual profession of some articles of faith or a mechanical performance of elaborate rites and ceremonials. Hence as it happens in all society, Indian life now seems to have become a cesspool of numerous superstitions and evil practices that are impeding the natural course of its progress and development.

* * *

The solidarity of the ancient Hindu society primarily rested upon its Varnashrama Dharma which brought into existence a system of castes and a fourfold scheme of life. The system of castes, as everyone knows, was at first amicably planned on a principle of the division of labour according to individual efficiency and merit. But with the general degeneration, this institution began to

be stereotyped, creating water-tight compartments with exclusiveness of rights and privileges. And the invidious distinction of high and low which has no ethical sanction or justification, gradually came into being. Those who were at the helm of society—the upper three castes, having, in social matters, the greatest amount of power in their hands, began to tyrannise over the rest of the people by depriving them of their legitimate social status. The doctrine of 'untouchability' which we hear of nowadays, is simply the extreme form of this social inequality and injustice. Then again, the fourfold scheme of life of ancient days was a healthy, disciplinary step. It divided the career of a man into four stages, one leading to and preparing the way for another, just like the rungs of a ladder. The austere, rigid life of continence and study was the first stage, serving as the necessary prelude to the second stage, the responsible life of the householder. Then came the third stage when a householder, after faithfully discharging the duties of his station, should retire to the forest and spend his time in contemplation and meditation. The last was the most covetable stage glorified by renunciation and freedom from all bondage—the consummation of the preceding three stages. But as society began to degenerate, this scheme came to be discounted. The result was that the nation began to deteriorate, failing to produce ideal citizens, robust, bold, patriotic and virtuous, as it used to do in the past. Thus India, the holy land, the birthplace of Sri Krishna and Buddha, has gone down in the scale of progress.

* * *

But superficial Western critics who come globe-trotting and take a scampering view of the country, present

a wholly distorted picture of India's present condition. There are even some who go so far as to declare that India, as a whole, is in a state of 'barbarism'. The long list of works written, abusing India and her culture, is quite sufficient to show how far misrepresentation, coloured by sheer ignorance of facts and base racial prejudice, can go. "Barbarian, barbarism, barbarous—I am sorry to harp so much on these words. But they express the essence of the situation. * * * There are, of course, many thousands of individuals who have risen and are arising above it (barbarism), but the plain truth concerning the mass of the (Indian) population—and not the poorer classes alone—is that they are not civilized people,"—writes one critic. Another describing the type of an Indian observes: "A mere Oriental, who, for creative purposes, is a thing dead and dry—a mere mental mummy that may have been a live king just after the flood, but has since been embalmed in spice." A third speaking of the religion of India says that it is "a weltering chaos of horror, darkness and uncertainty. It is a religion without the apprehension of a moral evolution, without definite commandments, without a religious sanction in the sphere of morals, without a moral code, without a God, except a Being which is a mixture of Bacchus, Don Juan and Dick Turpin. It is the most material and childishly superstitious animalism that ever masqueraded as idealism." We need not multiply our quotations. The specimens given above will suffice.

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Sir John Woodroffe, the great lover of India, has quoted in his book, 'Is India Civilized?' a host of such filthy passages and proved conclusively the utter futility

of such writings. As for ourselves, all that we can say to the irresponsible critics of our land is: Yes, there is a wide divergence between facts and ideals—there are evils in India; but where is the man who can befriend us in eradicating them? We have had enough of empty lectures, abusive writings and condemnatory societies. We now want the man who can drag us out from our deplorable condition. We now want love and sympathy and actual help in the task of regenerating our country. But unfortunately that is what is really not forthcoming. Another thing that we would like to say is that India is not the only place in the world where there are evils. Evils exist in all lands and societies; they have got nothing to do specially with India. As the Swami Vivekananda says: "Here the earth is soaked sometimes with widows' tears; there, in the West, the air is poisoned with the sighs of the unmarried. Here poverty is the great bane of life; there the weariness which comes of luxury, is the great bane that is upon it. Here men want to commit suicide because they have nothing to eat; there they commit suicide because they have so much to eat." The irony of the whole thing is that everybody is blind to the faults of his own country. 'Physician, heal thyself'—is the only advice that our critics deserve.

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"In all this process of exchange and unification between the cultural groups with the grand unit of Asian culture, the influence of India is felt. In Asia all roads lead to India—or rather all roads lead *from* India."—Thus does James H. Cousins begin the last chapter of his book, 'The Cultural Unity of Asia', and conclude that

India is the mother of Asian culture. Yes, India had the proud privilege of being the originator of Asian culture. One who knows the current of history must admit that India wove the web of a unique culture with its threads spreading all over Asia and some parts of Europe. Thus China and Japan, Persia and Asia Minor, Siam and Malay, Greece and Rome and other distant countries came under the cultural influence of India, and are deeply indebted to her. Being one of the most ancient countries she developed a tradition which may be called the richest in the world. Fortified in her strength, she survived the onslaughts of centuries and evolved a civilisation that stands unparalleled. Neither military conquests nor the cultural invasions which swept over the land like hurricanes from time to time, could shake her from her divinely destined path. The ravages of time simply seemed to make her stronger and stronger. Now what was the secret of India's strength and vitality? What was it that accounted for her indomitable power of self-preservation and resistance? It was her spiritual outlook upon life—her natural predilection for the deeper and wider problems of existence—her whole-souled devotion to God and religion. She built her society and polity, her art, literature and philosophy on the bed-rock of spirituality. Spirituality was the key-note of the music of her national being. She conserved, preserved and accumulated, in a dynamo as it were, all the spiritual energy of humanity, ready to issue forth and revolutionise the world, whenever the opportunity occurred.

* * *

Each nation, like each individual, has a patent ideal suited to its peculiar temperament and environment. Thus

one wants political supremacy, military efficiency or material power; another has a creative genius and tries to express its conception of beauty in art and literature; and a third has spirituality for its central theme and evolves a culture based on metaphysic and religion. Here in India spirituality is the vital principle of the national existence. Hence if she is to rise, she must rise through an upheval in spirituality—she must rise by actualising in everyday life the deeper and higher religious ideals. The wonderful truths treasured in our scriptures—in the Upanishads, the Gita and the Puranas, and kept under the custody of a limited section of the people, should be brought out and thrown broadcast all over the land, amongst all. Let everyone, high and low, the privileged and the suppressed, be inspired by the mighty gospel of the Atman. Unfortunately, the teeming millions of India who form the backbone of the nation, received nothing but scorn and neglect so long from the leaders of our society, and were taught all sorts of cramping theories of degradation, sin and vice. Let them now know that even the lowest of the low has the Atman in him, the birthless, the deathless, whom the sword cannot pierce, nor the fire burn, nor the air dry. This man-making religion, and not a bundle of subtle, occult theories or meaningless rites and formalities, is the crying need of India. The ancient Varnashrama Dharma which has since degenerated, should be revived in the light of this man-making religion of the Upanishads, and so modified as to suit the modern changed conditions of life. As it is in vogue now, it is debassing and dehumanising. In the name of the Varnashrama Dharma what a great injustice and inequity has been done and is

being done! Let us now cry halt and preach unto all the religion of Vedanta that will bring strength in our minds and vigour in our nerves and muscles—the religion that will unify the nation and widen its outlook—the religion that will awaken our lost Sraddha, the spirit of self-respect and self-confidence—the religion that will satisfy the questionings of this sceptical, scientific age and bring peace and harmony among the divergent warring sects, communities and creeds.

* * *

There is no reason for despair. One who has eyes must see the signs of awakening everywhere. The darkest, stormy night, so discouraging, so chilly and dreary, is now going to have its end, and we can see the first flush of a sunny dawn. The history of the world bears testimony to the fact that there are ups and downs in the march of a nation. India too went to sleep for some time after a glorious period of her national life. This sleep—this lull and pause after years of tremendous useful activity, cannot be everlasting. By the inevitable law of nature, India is rising unmistakably and getting ready for playing her rôle in the future history of humanity. There is already a stir among the young and old, and instances of sacrifice for the national cause are multiplying from day to day. In times of famine, pestilence, flood, cyclone or such other national calamities, the appeal for help and service receives a hearty response from all quarters. Is it not encouraging and hopeful? With the Swami Vivekananda let us address the India that is awakening and say :—

Once more awake!
For sleep it was, not death, to bring thee life

Anew, and rest to lotus-eyes, for visions
Daring yet; the world in need awaits, O Truth!
No death for thee;

Resume thy march,
With gentle feet that would not break the
Peaceful rest, even of the road-side dust
That lies so low. Yet strong and steady,
Blissful, bold and free. Awakener, ever,
Forward! Speak thy stirring words.

TO WHOM?

(RIG VEDA, X. 121.)

He, first, who was the root of universe,
Of all the spheres Lord, the golden-wombed,
Who made the heaven and the earth true-paced—
Is He the shining one who has oblation?

Who fashioned Soul, gave might, has dominance
The lesser gods all over who dispensed,
Like shades of whom come death and life e'er lasting,
Is He the shining one who has oblation?

The master, Who of all that live, hath movement,
In His own glory peerless, and lordly,
Who man and beast and all that walk so ruled,
Is He the shining one who has oblation?

Whose lustre made these snow-clad hills so glowing,
The sea whose font of grace engirts our habitat,
Whose hands o'er all directions are outstretched,
Is He the shining one who has oblation?

The earth who made to stand, the heavens fixed,
Who gave them laws that keep them pacifical,
Who is in mid-air splendour-charioted,
Is He the shining one who has oblation?

Who sent a joyful clamour in emotion
All through the earth He made and starry skies
The sun and they, whose glory all acknowledge—
Is He the shining one who has oblation?

A world of waters first in waves upheaved
In water depths the fire afirst was quickened
From where rose God-soul, He, the Lord, bright-gleaming,
Is He the shining one who has oblation?

Who looked on waves that sacred fire suckled
Beheld with grace, He first, the world so beautiful,
Who, of the gods, the God Supreme was placed—
Is He the shining one who has oblation?

Builder, Father, Who, of earth and heavens,
Who made the seas and moon so well-entrancing,
May He, the God, to us be never forward
Who is the shining one who has oblation.

Creation's Lord! None else beside can conquer
All living worlds,—and make them move in strictness,
May Thou, to us give cherished fruits in ample
O God, we supplicate with our libation.

D. MITRA.

RELIGIOUS TOLERATION.*

BY BRAHMACHARI SURACHAITANYA.

Students of the religious history of the world very often come across the phenomenon that in periods of decadence the form or the letter of religion claims the allegiance of the votaries to a degree which nearly kills the spirit. It is during such unfortunate and critical stages that fanaticism and intolerance become uppermost and acts of persecution or similar other sins are committed in the name of God. Nevertheless, if we search into the teachings and lives of the respective prophets and founders of the various religions, we shall find no justification for these perversions. On the contrary, we shall discover positive statements and proofs condemning, in no unmistakable terms, intolerance or everything which savours of force or cruelty to others. Hence the necessity of emphasising the essentials of all religions, in place of the superficial forms. We are to find out the common features in the different faiths and go to the unity behind them. In that case not only will all the misunderstandings and acrimonious controversies disappear, but also a way will be opened for love and amity among the different sects and creeds, and the much wished-for federation of humanity will mean something more than a mere dream of visionaries and idealists.

It was with this end in view that more than a quarter of a century ago, Swami Vivekananda, speaking at the Parliament of Religions at Chicago, pleaded for universal peace and harmony. The burden of his message to the world as conveyed in his address on that memorable occasion was:—"Holiness, purity and charity are not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character. In the face of this evidence, if any-

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* Written before the Unity Conference at Delhi.—Ed., P. B.

body dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of their resistance: 'Help and Not Fight,' 'Assimilation and Not Destruction,' 'Harmony and Peace and Not Dissension.'"

We are constrained to refer to this most familiar and well-known passage by the fact that at the present day there have sprung up certain sects which are exhibiting religious short-sightedness and bigotry of a kind most inexcusable. Some time ago we came across in the *Bharata-Mitra,* a Hindi daily published from Calcutta, some samples of songs under the heading—'Bhajans of the Agakhanis.' The purport of one such is that Bhagavan Buddha was born in the country of the Arabs in the form of Sultan Mohammed Shah. * * * In order to remove the sufferings of his devotees, he came again in the country of Shambhal in Jambu-Dweepa in the person of Aga Khan, the present head of the Agakhani sect. Another Bhajan speaks of the Hindu-Muslim unity and calls upon all to 'give up' jealousy and become the servants of Ali! A third is to the effect that the Pandavas themselves once sacrificed a cow of which the head was taken by Dhritarashtra, the four legs by the four Pandava brothers, the skin by Draupadi, the entrails by the Brahmins for their sacred thread and the rest of the meat by the Kshatriyas, Vaisyas and Sudras; further that the Buddha asked Yudhisthira to take the sacrificial cow along the bazar-streets and that it was so done. We think these samples of the teachings of the Agakhanis will suffice.

Comments on the above are hardly necessary. We are told that some of these are taught to school children, Hindus and Mussalmans alike, and that the form and contents are so devised as to mislead the ignorant and uncultured low-caste Hindus and make their conversion to Islam easy without their actually knowing it. We think that any such wholesale conversion cannot but involve means other than peaceful and justifiable. We confess, we are

pained to read of such attempts which are calculated to disturb the harmony and love so needful for the solidarity of our national life. The existence of many sects in itself is not an evil, so long as it is recognised that the test of true religion is toleration, sympathy, and charity for the whole of the human race. We shall commend the following passage from a lecture of Swami Vivekananda to the careful consideration of our readers:—"Many years ago I visited a great sage of our country, a very holy man. We talked of our revealed book, the Vedas, of your Bible, of the Koran, and of revealed books in general. At the close of our talk, this good man asked me to go to the table and take up a book: it was a book which among other things contained a forecast of the rainfall during the year. The sage said, 'Read that.' And I read out the quantity of rain that was to fall. He said, 'Now take the book and squeeze it.' I did so, and he said, 'Why, my boy, not a drop of water comes out! Until the water comes out, it is all book, book. So until your religion makes you realise God, it is useless. He who studies books only for religion, reminds one of the fable of the ass which carried a heavy load of sugar on its back but did not know the sweetness of it.'" What a mass of truth does this simple passage contain!

If we bear in mind the supreme fact that the essence of religion does not lie in any church, dogma, creed or ceremonial but in conduct and character, there cannot be any room for quarrels or for attempts at conversion by force or fraud. We are happy to find that many enlightened Muslim leaders are alive to this fact, and as a striking instance in point, we refer to the address of Mr. M. M. Pickthall at the third convocation of the Muslim University at Aligarh. In the course of his learned address, he spoke at length of national unity and universal brotherhood. Referring to the spirit of toleration in Islam, he observed:—"There is only one God for all of us. He is the God of all mankind, of all creation, and His Standard and His Judgment and His

Mercy are for all alike. He is not only the God of the Muslims, but He is the God of the Hindus too. He is the God of the Christians and of every living soul upon this earth. As the Holy Koran informs us very plainly, it is false religion to assign a limit to His Power and Mercy by saying that only those who profess this or that formula of belief, will get salvation. That is the invention and design of priestcraft in order to increase its hold on peoples' minds through superstitious fear."

Mr. Pickthall contends that it is nothing less than infidelity and negation of the spirit of El-Islam to imagine that Allah can favour exclusively one particular community or race of men. Illustrating his point by apt and telling quotations from the Koran, he emphasised the universal aspect of the Muslim creed. Addressing the Muslim leaders and the young graduates present, he put the following heart-searching questions:—"How many Muslims here in India bear all this in mind when dealing with their Indian brothers of another faith! How many of them think of the example of the Holy Prophet when they form opinions on the problems of to-day! What did the Holy Prophet ask of everybody in Arabia when he was fighting to establish Allah's Universal Kingdom? Did he ask the people who possessed the older Scriptures to accept his form of worship? He did not. He asked them to acknowledge Allah's Universal Kingship and accept the fact of universal brotherhood—truths which they could find by searching in their own religions. On that analogy, to-day in India, where we are trying to establish Allah's Universal Kingdom, the question to be asked of every one is this:—'Are you for the Kingdom of God, which includes all of us, or are you only for your own community?' It is terrible for any one who bears in mind that great example to see some Muslims jealously opposed to the advance of the Hindu community toward the light, merely because they are not led by persons of our community but by saintly men who have arisen in their own."

Incidentally Mr. Pickthall regretted the agrressive

attitude of some Muslims towards other communities and showed the incompatibility of such a conduct with the words of the Holy Prophet: "He is not of us who sides with his tribe in aggression; and he is not of us who summons others to assist him in tyranny." Again, he most unerringly laid his finger upon the actual weak spot when he pointed out that the cause of the decline of El-Islam has been due to the dwelling too much on non-essentials instead of on the one essential of religion—God. Speaking of the remedy, he pleaded for free education, *i.e.*, education 'not hide-bound in prejudices and conventions but conducive to free thought, conducive to the fullest possible development of every individual soul.' The address contains much good and sound advice which not only our Muslim brethren but other communities as well can profit by. We conclude our observations by quoting from the Holy Koran which says:

> "Verily he is successful who has cultivated the soul,
> And he is a failure who has stunted and starved the soul."

SAINT FRANCIS OF ASSISI.

BY SWAMI ATULANANDA.

(*Continued from p. 463.*)

Francis left the city and taking the mountain path made the air resound with his songs of joy. The bishop had given him an old mantle to protect him against the cold of early spring. Francis resolved to beg his food from house to house. It was not easy, and he had difficulty in swallowing the pieces of coarse bread. But remembering that he whom he wished to follow had begged his own food, the bread became sweet to him.

He returned to the little church and set to work restoring its broken walls. In the open squares of the town he sang a few hymns and then begged of the people who had gathered around him, the material needed for

the work. Thus he laboured for the love of Jesus, singing the while his praise.

When he had repaired the church, he spent his days in meditation. Tears of love came from his eyes. And one day when the priest of the church celebrated mass, he became entirely unconscious of his surroundings, but he saw standing before him Jesus, his Lord. And the Lord spoke to him: "Wherever ye go, preach the Gospel. Freely ye have received, freely give. Provide neither silver nor gold nor brass in your purse, neither scrip nor two coats nor shoes nor staff, for the labourer is worthy of his meat."

"Yea, Lord," Francis exclaimed, "from this day forth I shall put this into practice." And throwing away his stick and purse and shoes, he determined to observe Jesus' bidding to the letter. As a true knight of Christ he accepted the banner of poverty, sacrifice and love.

The very next morning Francis began to preach in the streets of Assisi. His words were simple, but they carried conviction, they came straight from the heart, and those who heard him were touched. He spoke of that which he himself had experienced. He spoke of the instability of life and the blessing of throwing oneself at Jesus' feet. But his life, his example, his personality were even more effective than his words. In him was found a love which was stronger than death, a love that was contagious. And one or two of the citizens of Assisi began to listen to him in all earnest and became his disciples.

This was the beginning of the Order of St. Francis. The rules were simple, the texts being taken from the Bible,—Jesus' own words. "If thou wilt be perfect, go, sell that thou hast and give it to the poor and come and follow me. And if any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul?"

Thus lived the first Brothers. It was a life of renunciation and consecration. Rich and prominent men gave up the world and lived as did the poor. They begged their food, they slept wherever they could find shelter, in hay-lofts or under the porch of some church or under a tree. Thus they went on foot up and down the country, singing God's praise and preaching His word. Sometimes not willing to be a burden to anyone, they would aid the peasants in their field work. The next morning they would move on, leaving peace in the hearts of those who had given them food and shelter.

But in the cities they often received but scant hospitality. Sometimes they were refused food and shelter. They were rebuked and treated as madmen. Their relatives could not forgive them for distributing their goods among the poor. And parents were in fear that their sons might join them. Some threw mud upon them and beat them. But the Brothers were full of joy in the midst of their tribulations. They were humble and forgiving. By their steadfastness and perseverance, they conquered their souls. Francis was their father. By his love he had changed their hearts, and in his presence they felt radiant with joy. They knew no longer the noisy, feverish pleasures which money can bring, but they had found a profound and lasting joy which is free from all painful reaction.

Francis and the Brothers loved solitude, and sometimes they would retire from the active life to spend their days in contemplation in mountain caves or in huts, made by their own hands of branches and leaves. There they underwent many hardships and practised austerities. But Francis always watched over his little flock like a loving father.

One night he heard one of the monks moaning. This Brother had fasted so long that he was dying of hunger. Francis brought him a little food, but the Brother refused to eat. Then Francis, to encourage him, broke the bread, ate some himself and made the sufferer eat the rest. Francis knew the human heart, and by simple, gracious

acts he bound to himself the hearts of his companions. A word, a look, a touch would bring to him men who would follow him till their death. "I, Brother Francis," he wrote towards the end of his life, "I, the least of your servants, pray and implore you by that Love which is God Himself, willing to throw myself at your feet and kiss them, to receive with humility and love the words of our Lord Jesus Christ, to put them to profit and carry them out." It was an appeal, born of divine love.

Among the occupations of the Brothers was that of taking care of lepers. These unfortunate people were always glad to see the Brothers who performed for them the most repugnant services, taking as recompense only the food left by the patients. Sometimes, however, their great suffering made the patients unreasonable and ungrateful.

So it happened one time in a certain hospital, that one of the lepers became so impatient and bad-tempered that everyone believed him to be possessed by an evil spirit. He cursed and beat those who nursed him, and he used most blasphemous language. At last no one would wait on him any more. The Brothers left him and told Francis about it.

Hearing the story, Francis went to see the man. "May God give thee peace, my most dear brother."

"And what kind of peace can I expect, seeing that God has taken from me all good things and has left me a stinking and rotten body?"

"But," said Francis, "God rewards highly those who suffer patiently."

"And how can I be patient, suffering tortures day and night? Furthermore, the Brothers you sent to wait on me do not take care of me as they ought."

Francis finding the leper so discontented, kneeled down and prayed for him. And rising from his knees he said: "My son, since you are not satisfied with the others, I will wait upon you. I will do whatever you wish."

"Very well, wash me then from head to foot, for I am disgusted with the bad smell of my body."

Then Francis heated some water and mixed with it sweet-smelling herbs, and he bathed the leper. And behold, wherever his holy hands touched the flesh it became sound. And the leper seeing his flesh healed, repented of his sins and asked pardon of the Brothers.

Francis was a mystic ; his soul communed with God. And during these communions he experienced the highest ecstasies. But this did not make him forget poor humanity. After a period of retreat on some mountain height, he would come down to the plains and mingle with the people—with the suffering, the poor, the needy. And he demanded the same of his companions. He believed in the union of souls, and therefore all humanity was enclosed in his embrace of universal love. In his heart he felt the throbbing of the world-pain. That pain he wanted to relieve. He felt the unspeakable joy of the religious life. That joy he wanted to communicate to others. He forgot himself in his labour for man, just as he forgot himself during his meditations. He had found his beloved 'Lady Poverty,' and she bestowed on him the riches of the Spirit. He loved voluntary poverty, because it meant freedom from material bondage. "Possession," he used to say, "is a cage with gilded bars, to which the poor bird becomes so accustomed that it no longer even thinks of getting away to soar up into the blue sky."

When asked, how one should live in the world, Francis replied: "Our life ought to be such that on meeting us, every one shall feel a desire to praise our Heavenly Father. Have in your heart the peace you preach to others. Never be the occasion of anger or scandal to any one, but by your gentleness may every one be led to peace, concord and good works."

Francis felt kinship with all creation. He loved animals and flowers. Once when crossing a lake, the boatman presented him with a large fish. Francis accept-

ed it gladly, but to the astonishment of the fisherman he put it back into the water, bidding it bless God.

Another time he begged of a youth some turtle-doves he had just caught. He held them in his mantle and said: "Little sisters, turtle-doves, you are simple, innocent and chaste; why did you allow yourselves to be caught? I shall save you from death and have nests made for you, so that you may bring forth young and multiply, according to the wish of your Creator."

He requested the Brothers when planting vegetables to reserve a piece of ground for their sisters, the flowers. He talked with the flowers as if he understood their mysterious language.

All nature responded to his gentle touch and soothing words. When leaving Mount Verna, where his communion with God had been exceptionally intimate, he alighted from his horse, and kneeling upon the earth, his face towards the mountain, he said: "Farewell, mountain of God, holy mountain, may God bless thee; abide in peace; we shall never see each other again."

Francis loved the sun and the moon and trees and rocks. And towards the end of his life he seemed to see God's presence everywhere. "Praised be my Lord God with all His creatures," he wrote in his 'Canticle of the Sun.' "Praised be our brother the sun who brings us the day and light; fair he is and shines with great splendour: O Lord, he signifies to us Thee! Praised be our Lord for our sister the moon, and for the stars, the which he has set clear and lovely in heaven. Praised be our Lord for our brother the wind, and for air and cloud which calms and all weather by the which Thou upholdest life and all creatures."

"We are God's jugglers," he would say, "we desire to be paid for our sermon and song. Our payment shall be that you love God always. Yes, we are jugglers, for we juggle with the hearts of men, leading them into spiritual joy."

(To be concluded.)

MALARIA AND ITS PREVENTION.

By J. F. D'Mello, L.M. & S.; D.P.H.; D.T.M. & H.

The readers will perhaps remember that in the previous issue of this journal, I dwelt on the cause of malaria, and pointed out how the malarial parasites that gave rise to the disease were unable to attack man unless introduced into his system by an anopheline mosquito. We also saw how the mosquito, after having a feed on a person suffering from malaria, became herself infected with the parasite, and how the parasites, after their multiplication in enormous numbers in the stomach-wall of the mosquito, were inoculated into the blood of fresh victims by the mosquito. We saw that the avoidance of malaria depended on the avoidance of the bites of mosquitoes, and considered some of the ways of escaping them, as also the various methods of trapping and destroying the adult insects.

I propose now to deal with a still more potent means of eradicating mosquitoes, and that is by attacking them in the larval stage, when they are unable to fly, and are in a comparatively helpless condition. In this state, it is possible to make a wholesale slaughter of the insects. For this, a little knowledge of the way in which mosquitoes breed, is necessary. When the female mosquito is ready to lay her eggs, she goes in search of little pools, or other collections of water, and lays from 40 to 400 eggs on the surface of the water. In two or three days, the shell of the eggs bursts, and little wriggling worm-like creatures known as 'larvæ' emerge. They lead an aquatic existence. The larvæ of the culicine or ordinary house mosquitoes are provided with a long respiratory siphon by which they hang in water with their heads downwards. Anopheline larvæ can be distinguished from culicine larvæ by the fact that they have a very insignificant and rudimentary siphon and lie flat on the surface

of the water. The larvæ feed, as a rule, on algæ and other vegetable matter that they find at the edge of the pool. Some of them are carnivorous and live on the little aquatic creatures usually found in pools. If there is no fresh vegetable matter near by, then they can live on any decomposing organic matter they can find. The larval stage lasts from 8 to 10 days or sometimes more, and during this period they moult 3 or 4 times, *i.e.* throw off their skin as a snake does. At the end of this period, they are metamorphosed into a form resembling miniature lobsters. In this stage, they are known as 'pupæ'. They now cease to feed and remain in a quiescent state. This stage lasts from 2 to 7 days, after which period the pupa becomes inflated, straightens its abdomen, and splits its back. The adult mosquito emerges through the split part, and rests for a while on the floating shell which serves as a raft for it, and as soon as its wings are dried, it flies away and takes shelter in the nearest brushwood. Both sexes of the mosquito feed on vegetable matter ; but the female, after impregnation, needs a meal of blood so that she may be enabled to lay fertile eggs. Therefore, she goes into dwelling houses and cowsheds at night to have her feed of blood.

The mother-mosquito takes good care not to lay her eggs in briskly flowing currents of water, where they are likely to be swept away by the current and destroyed, nor in places where the water is very deep, for fear the *wrigglers* coming out of the eggs might die of exhaustion in alternately swimming down to the bottom of the water for food, and coming up to the surface again to take a breath. She, therefore, lays them, by preference, in little shallow pools near the grassy banks of rivulets and streams, or in puddles formed by rain water accumulating in depressions in the ground. Even the water that a cow's footprint can hold is often sufficient for them to breed in the rainy season. The anopheline species of mosquitoes that convey malaria, as a rule, prefer clean and fresh water to lay their eggs in ; the ordinary hump-

backed* house mosquito lays them in any water, even in urine and sewage.

Having known the habits of mosquitoes as regards breeding, the anti-malaria worker is now in a position to understand why it is that malaria occurs in an endemic form in the neighbourhood of marshes, lakes, and streams, and also why it springs *de novo* where foundations of houses and embankments are dug, or railroads and canal systems are constructed. Of course, in the latter cases, malaria can be prevented from arising *de novo,* if the Railway Companies and engineers in charge of the construction of new canals take pains to construct a sufficient number of bridges and culverts so as not to obstruct the natural water-ways, and do not dig fresh trenches and borrow-pits along the railway or canal track, which they are often in the habit of doing to save themselves the trouble of carting from a distance stones and earth for their embankments. Contractors and builders of houses also can avert the springing of fresh malaria in the neighbourhood of building works, if they take the simple precaution of oiling the surface of the water accumulating in the pits dug for the foundation.

Knowing where to expect mosquito-larvæ, the worker has, by now, formed his own plans as to what he is going to do to annihilate all the mosquitoes from the field of his operations. He will remove all the broken pots, cans and other refuse likely to hold water from the backyards and the lanes by the side of houses, and either bury them or flatten them out. He will instruct the villagers to keep their water-vessels, and water-tanks or cisterns, if there be any in the house, closed up, or covered with a fine wire-gauze lid, so as not to allow the mosquitoes to enter and lay their eggs in them. He will fill up all the puddles, pits, and ditches, or drain away such as are too large to be filled up, and clear them of all vegetation. He will see that all the gutters and

* Anopheline mosquitoes, when resting on a wall, keep their bodies straight as a bolt; while the culicine mosquitoes double up the tail part of their bodies which gives them a hump-backed appearance.

drains in the village are freed from all obstruction, and the outfall so arranged that all the rain water may flow away quickly and completely. He will instruct the villagers to empty the water-troughs of cattle every now and then, and to have the ground around drinking troughs, and stand-pipes, if there be any, well paved and drained. Where cattle are led to streams or ponds for drinking, a fixed spot should be reserved for this purpose, and properly prepared by ramming it hard with broken bricks or cobble-stones, and the animals should not be allowed to stray for drinking or grazing purposes on the softer muddy banks so as to leave there holes for mosquitoes to breed in. He will instruct them also to pave and drain the ground around their wells, and to keep the mouths of the wells closed; when not in use, so as to prevent mosquitoes getting in. It has been proved conclusively by Dr. Bentley, while engaged in the investigation of malaria in the city of Bombay, that the greater part of the malaria in that city is due to a certain sub-species of anopheline mosquitoes that breeds freely in house-wells.

If there be any rivulets or streams in the neighbourhood of the village, he will remove all the rank vegetation growing on their banks, and deepen the centre of their beds, and so train the water-edges (*i.e.* make them more regular and solid by ramming them hard and evenly) that there may remain no puddles, or shallow irregular slopes with a sluggish flow in them, so that all the larvæ present may be carried away in the accelerated stream which will now flow through the central deepened part of the channel. Availing himself of the lesson learnt from the mother-mosquito, he will take particular care to see that the edges are made steep (and this applies also to the edges of lakes, ponds, and all large reservoirs of water), so that the larvæ and pupæ may find no shallow places for shelter. If there be any spring of water in the vicinity of the village, he will clear the course of the streamlet issuing from it of all moss, and deepen the channel, filling up any pools that may be found along its

course. If there be any large collections of water such as tanks, ponds, large cisterns or wells, or any large reservoirs of water which cannot be drained away or are required for use, they should be dredged of all moss and other vegetation growing in them (unless it be the green scum of the vegetable matter known as *lemna*, which chokes up the breathing tubes of the larvæ and is therefore beneficial from the malarial point of view), and their banks should be deepened and made steep. Occasionally, their surface should be covered with a thin layer of kerosine oil by means of a swab tied to the end of a long bamboo and moved along the surface, or by means of a portable spray. If the whole surface of the reservoir cannot be reached with the aid of the bamboo-swab or spray from the bank, then the central part will have to be reached by means of a boat or raft. In any case, the edge all round should be well oiled. Laveran, the discoverer of the malarial parasite, is of opinion that the oil chokes the breathing tube.

The reservoirs of water may, as an alternative plan, be well stocked with fishes that are known to devour mosquito larvæ with avidity. The names of larvicidal fishes peculiar to each province are tabulated in the office of the Director of Public Health of each province, who, on being written to, will not only supply them, but will also be very glad to help in procuring the kind of fish most suitable for particular reservoirs. Besides fish, there are other natural enemies such as ducks, tadpoles, aquatic bugs and the larvæ of several insects which destroy mosquito larvæ and pupæ.

To make quite certain that no larvæ or pupæ remain in the water even after adopting these measures, the villagers shou'd be instructed to fish for them every now and then. This can be done by means of a muslin hand-net. The person, out for larvæ fishing, should be instructed to go right round the whole border of the pond or other reservoir of water fishing for the larvæ. He should carry a basin containing some water along with him, and every now and then he should dip the inverted

net into the basin to see what he has caught. The larvæ caught in the net will float in the water. The water should then be boiled so as to kill the 'wrigglers', or if there be good strong sun, and no likelihood of rain coming, it may be emptied out on the open ground, and the place should be trampled upon so as to kill the 'wrigglers'. To fish larvæ out from wells, a net without a handle should be prepared by sewing a piece of muslin all round a brass or iron ring, 18 inches in diameter. The net should be fastened to a long rope and lowered horizontally into the well. Allow the net to sink about a foot or so below the surface of the water; rest awhile, and then move it quickly under the surface to a distance of a few feet and draw it up quickly, without losing any time. The larvæ that will have swum away from the place where the net dropped into the water will be caught in this way, if one is quick enough. The net should be inverted in a basin full of water, and well washed free of all larvæ before lowering it again into the well. It should be dropped in different parts of the well by turns so as to examine all parts of the well systematically.

Where low-lying swamps and marshes occur, the villagers living near them should be advised to quit the locality, and shift their huts to elevated lands having a free natural drainage, for it is a task involving great expenditure and labour to make a sickly marsh habitable. A marshy place can be improved by either draining it away, filling it up, or converting its lowest part into an open lake too deep for mosquitoes to breed in. Small marshes can be dealt with quite easily if they have been caused by the blocking of the natural lines of drainage by vegetation or other small obstructions which can be easily removed. But those in which the natural outlets are insufficient will have to be drained by deepening the outlet, and cutting channels across them so as to free the water in them. There are other marshes that are caused not so much by a defective outlet as by an excessive inlet, such as those at the base of hills, the rainfall from which

rushes down and stagnates on the plain below. In such cases, we have not only to improve the outlet, but also to stop the inlet by cutting intercepting trenches, around the place, which will remove the incoming waters. All these are major works, requiring not only much expenditure but expert advice of skilled engineers as to the selection of the best plan for any particular locality. Such swamps are not worth meddling with unless they be in the outskirts of a growing city, the Municipal Corporation of which can well afford to spend money for their improvement in order to safeguard the health of the citizens.

Destruction of the Malaria Parasites in persons already inoculated with them.

This leads us to the subject of quininisation. Persons suffering from the disease have to be treated not only in order that they may be cured, but primarily as a means for the prevention of further spread of the disease. For, every person suffering from the disease is a reservoir of malarial parasites, from where mosquitoes take the infection and scatter it broadcast. For this reason, every person suffering from malaria is a danger to the community, and must not only be dosed with quinine until all the parasites in his system are killed, but until such time as he is absolutely free from them he must be always kept segregated, either in a mosquito net, or in such a protected room where mosquitoes cannot gain an access to him.

From his knowledge of the cycles of sporulation (multiplication by spores) of the malarial parasites within the human system (*vide* previous issue of this journal), the worker will have no difficulty in understanding that the best time to administer quinine to a person suffering from the disease is when the young parasites are free in the blood stream, and therefore most vulnerable to the action of quinine, *i.e.* at the time when the patient gets his shivering fit and paroxysm of fever. For, once the parasite enters its fortress within the body of the red blood cell, no amount of quinine administered will have any effect on it. In order to saturate the blood with

quinine prior to the disrupture of the red blood cells containing the sporulating parasites, the administration of the drug is commenced three hours before the advent of the shivering fit, and continued for some time after the fever has set in. Five or six grains of quinine bisulphate or bihydrochloride are administered either in a pill or tablet form, or in solution with double its quantity of acid hydrochloric dilute and an ounce of water and repeated every hour, until 4 or 5 doses are given, commencing the treatment three hours before the expected time of the paroxysm. The solution is better and more quickly assimilated in the system than quinine given in solid form. In cases of severe infection with the subtertian parasite, where the patient gets continuous fever, it will be necessary to give injections of quinine. After the fever has ceased under the above course of treatment, it is recommended that quinine should be continued in a daily dose of 5 or 6 grains before breakfast regularly for a period of at least four months, so as to remove the last trace of the parasites and prevent relapses, which invariably occur if this precaution is not taken. Moreover, it must be remembered that the patient continues to be a source of danger to others if only treated with the initial treatment, which is not sufficient to destroy the more resisting sexual forms of the parasite, and four months is the minimum period recommended for the complete destruction of the parasites in the system. In the case of children, the dose should be 1 to 3 grs. according to age. The greatest care should be bestowed on the prompt and effective treatment of children, as the mortality among them from this disease is enormous in endemic areas, and quite out of all proportion to that among adults.

"Malaria can be completely extirpated in a locality by the complete adoption of any one of the three great preventive measures, namely, *protection*, *mosquito reduction*, and *treatment*. That is to say, if every person in the community could be fully guarded against mosquito bites, or if every anopheline could be banished. or if every infected person could be thoroughly treated from the

beginning of his case, then each of these measures ought to suffice by itself to banish the disease entirely. But, obviously, it will never be possible in any general community to adopt or enforce any one of these measures completely." (Ross.) It is, therefore, necessary to have recourse to all the available measures at the same time, as far as possible.

Prophylaxis.—In the case of persons living in malarious localities who have not shown any symptoms of the disease, it is possible that many have become infected unknown to themselves, and if they do not take quinine as a preventive measure, the disease will show itself in the course of time. It is, therefore, recommended that all persons exposed to infection in such localities should take a five grain dose of quinine daily before breakfast. Persons living in healthy localities, when on a visit to malarious places, should similarly take this precaution, as also that of sleeping in mosquito-nets at night. Many a pilgrim returning home from a pilgrimage to holy shrines in different parts of India has brought the infection with him, and spread it in hitherto uninfected places. They could, have averted this calamity if they had only known and taken the above precautions. It is wise to be guarded against mosquitoes throughout one's journey to distant places, as not infrequently one gets stung by an infected mosquito during the stoppage of a train, of an evening, at a badly infected railway station. The anti-malaria worker will do well to take all the available precautions he can, while he is engaged in this philanthropic work.

My object in writing about malaria in this monthly magazine devoted to religion is to supply a working knowledge and information regarding this subject to the unselfish and devoted well-wishers of our country, who wish to subscribe their mite in removing the ills of our poor, suffering brethren. This work is fraught, no doubt, with a certain amount of risk of contracting the infection oneself, but just as the members of a fire-brigade, who gird themselves with tight-fitting and uninflammable

clothing and hats before jumping into the flames, succeed in rescuing the inmates of a burning house, and come out themselves unscathed, so also an anti-malaria worker, armed with a bed-net, a hand-net, a fan, and a phial of quinine tabloids can, if he takes the precautions detailed above, do an immense amount of good in endemically malarious tracts, and return home hale and hearty at the end of a successful campaign against malaria. It is hoped that many of our energetic young men will take to this work, and rescue some of the badly infected villages in the different provinces of India from being wiped out of existence by this dire scourge. Even those that have not the leisure to undertake a regular anti-malarial campaign will have done a great deal of good to the country, if they will avail themselves of holidays to go in the midst of some of these sufferers, and enlighten them on the means of ridding themselves of this pest, either by means of lectures, or magic lantern demonstrations, or by the free distribution of handbills containing full information on this subject.

DHARMA AND LIFE.

Up to the beginning of this century and even down to the outbreak of the Great War, the European not only took for granted the superiority of himself and his civilisation to all others, but also acted upon the conviction, whenever opportunities presented themselves, that other peoples and civilisations should either adopt his own ideals or be destroyed. There is nothing strange in this. For as is usual with children, the European—he with his civilisation being only a child of yesterday—could hardly imagine that there might be other things good besides his own. He would not have the patience to see his own 'pet' ideas tested by time.

But what we could never understand was the attitude of some of our own countrymen who constantly turned to Europe as an ideal in everything and were on the look-out to have our country and social institutions re-

constructed on a foreign model. But both to the self-conceited European and this class of blind imitators, the Great War was a rude shock and an eye-opener. The War has demonstrated to all, of course excluding those who would not see, the utter bankruptcy of the Western culture and the complete incapacity of the statesmen of the West to guide the destinies of the people, during great crises. It is a pity that the world needed such a terrible lesson.

But alas! even at the present day we have not as yet come fully to our senses. There are still some in our country who are guided by an inordinate admiration for the West. Of course, there has always existed here a small section of the people refusing to take Europe at her own valuation, and the author of 'Dharma and Life'* is one shining example. The plan of the work, to quote the words of the author himself, is to show that the six institutions of state, war, property, education, marriage and religion, "can be—and are—made to subserve creative purposes under the transformation they undergo when men are guided by the rules and principles of Dharma." The part before us deals with the first three of the six institutions, and we are told that education, marriage and religion will be similarly treated in part II, which is in the press.

Before taking up the main subject, the author devotes in this volume six chapters to a preliminary examination of the origin, aims and methods of the modern Western civilisation and another four chapters to a defence of Chaturvarnya on which the ancient civilisation of India was based. It is enough to state that the learned author has pointed out all the defects of the Western civilisation as well as all the merits of the Indian civilisation, to the best of his ability. The authority upon which he relies seems to be the Mahabharata, Santi Parva, for almost all his conclusions. In one place he writes:—"The Indian

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* Dharma and Life, Part I.—By Prof. K. Sundara Rama Iyer, M.A. Published by Sri Vani Vilas Press, Srirangam. Pp. 255. Price Rs. 1-12.

Dharma recognised, in the truest sense, the *rights of man as man* to live in a world not made by any tribe, nationality, society, concourse or section among the human race or by any number of them in combination. It also recognised the right of all men to live up to their own ideas and convictions in regard to religion and conduct, so long as they obeyed the minimum of legal and civic obligation enforced on all citizens to protect the elementary rights of persons and property to which everyone is entitled by reason of his status as a free member of the civic community for whom the State exists."

Further on, we are told that "the ideal of competitive strife—of struggle for existence and survival of the fittest—is one opposed as the poles to the Indian ideal of peaceful co-operation and unity among all men and groups of men." Yes, India had a lofty ideal of life and conduct, but the question is, how far it is being practised in our everyday relation and dealing. The author seems to feel it, and he lays down the conditions under which the ideal can be materialised in society. It can not be denied that the present day conditions of our society are a travesty of our glorious past and its ideal. But we should not be blind to the fact that even in those good old days there were evils and things not very desirable.

In the very Mahabharata which gives so many rules for king, council and other state affairs, we are told that the king, the incarnation of Dharma, did gamble away his kingdom, his brothers and even his wife, and also that in the very presence of some great men and sages the queen was brutally insulted. Our supreme duty now is not to sing the glories of the dubious past blindly and rest contented, but to practise in daily life the ideals of love, harmony and toleration of which we are the proud inheritors. For unfortunately, we often see that the very class of people who swear by the scriptures, are the persons who most obstinately defend any and every superstition in the name of religion.

SRI KRISHNA AND UDDHAVA.

(*Continued from p. 474.*)

यदा कर्मविपाकेषु लोकेषु निरयात्मसु ॥
विरागो जायते सम्यङ् न्यस्ताग्निः प्रव्रजेत्ततः ॥ १२ ॥

12. When he is perfectly sick of the spheres that are the outcome of work, seeing that they are attended[1] with misery, he should discard the fires, and from that stage embrace the monastic life.

[1 *Attended &c.*—because they are not eternal.]

इष्ट्वा यथोपदेशं मां दत्त्वा सर्वस्वमृत्विजे ॥
अग्नीन्स्वप्राण आवेश्य निरपेक्षः परिव्रजेत् ॥ १३ ॥

13. Sacrificing unto Me according to scriptural injunctions and giving his all to the officiating priests, he should mentally put the sacrificial fires in his own self, and renounce without caring for anything.

[This shows the method of becoming a Sannyasin.]

विप्रस्य वै संन्यसतो देवा दारादिरूपिणः ॥
विघ्नान्कुर्वन्त्ययं ह्यस्मानाक्रम्य समियात्परम् ॥ १४ ॥

14. To a Brahmana who is about to renounce the gods, thinking that he may verily transcend them and attain to Brahman, offer[1] obstructions in the form of the wife and other relations.

[1 *Offer &c.*—therefore he must be on his guard against yielding to their entreaties.]

बिभृयाच्चेन्मुनिर्वासः कौपीनाच्छादनं परम् ॥
त्यक्तं न दण्डपात्राभ्यामन्यत्किंचिदनापदि ॥ १५ ॥

15. If the monk retains a second piece of cloth, it should be only as much as covers the loin-cloth. And except in times of danger, he should not have anything

that he has already[1] discarded, other than his staff[2] and his begging bowl.

[1 *Already*—*i.e.* at the time of Sannyasa.
2 *Staff &c.*—the barest necessities are meant.]

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं पिबेज्जलम् ॥
सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ १६ ॥

16. He should[1] place his foot on the ground after looking well, should drink water filtered through a cloth, should speak words that have the stamp of truth on them, and act as his reason dictates.

[1 *He should &c.*—the general idea being non-injury and purity.]

मौनानीहानिलायामा दण्डा वाग्देहचेतसाम् ॥
नह्येते यस्य संत्यङ्ग वेणुभिर्न भवेद्यतिः ॥ १७ ॥

17. Silence, inaction[1] and control[2] of the Pranas are the restraints of speech, body and mind respectively. One who has not these, my friend, never becomes a Sannyasin by simply carrying some staves.

[1 *Inaction*—giving up of works with selfish motives is meant.
2 *Control &c.*—*i.e.* Pranayama.]

भिक्षां चतुर्षु वर्णेषु विगर्ह्यान्वर्जयंश्चरेत् ॥
सप्तागारानसंकॢप्तांस्तुष्येल्लब्धेन तावता ॥ १८ ॥

18. A Sannyasin should beg his food from the four castes,[1] excepting the culpable.[2] He should visit not more than seven houses, must not think of the food[3] beforehand, and must be satisfied with as much as is obtained.

[1 *Four castes*—each succeeding caste being resorted to in the absence of the preceding one.
2 *Culpable*—*e.g.* those under a curse or degraded.
3 *Food &c.*—*i.e.* such and such food is to be had from such and such a house.]

बहिर्जलाशयं गत्वा तत्रोपस्पृश्य वाग्यतः ॥
विभज्य पावितं शेषं भुञ्जीताशेषमाहृतम् ॥ १९ ॥

19. Going to a tank outside the village, and bathing there, he should purify[1] the food he has collected, and

offering portions to the deities[2] and all creatures, silently eat the remnant, without saving[3] anything.

[1 *Purifying*—by sprinkling with water, and so on.
2 *Deities*—Vishnu, Brahmâ and the Sun.
3 *Saving &c.*—so he must not beg in excess of one meal.]

एकश्चरेन्महीमेतां निःसङ्गः संयतेन्द्रियः ॥
आत्मक्रीड़ आत्मरत आत्मवान्समदर्शनः ॥ २० ॥

20. He should roam over this earth alone, without attachment, and with his senses under control. All his pastimes should be in the Self, as well as all his pleasures; he should be of a steady mind and look evenly upon everything.

विविक्तक्षेमशरणो मद्भावविमलाशयः ॥
आत्मानं चिन्तयेदेकमभेदेन मया मुनिः ॥ २१ ॥

21. Taking shelter in a secluded and congenial spot, and with his mind purified by rapt devotion to Me, the sage should meditate on the One Self as identified with Me.

अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया ॥
बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयमः ॥ २२ ॥

22. He should reflect on the bondage and liberation of the self, through the pursuit of knowledge. Bondage consists in the outgoing of the senses, and liberation in their control.

तस्मान्नियम्य षड्वर्गं मद्भावेन चरेन्मुनिः ॥
विरक्तः क्षुल्लकामेभ्यो लब्ध्वात्मनि सुखं महत् ॥ २३ ॥

23. Therefore the Sage, controlling the senses, should roam, looking upon everything as Myself. Deriving great bliss from the Self, he should turn away from petty desires.

पुरग्रामव्रजान्सार्थान्भिक्षार्थं प्रविशंश्चरेत् ॥
पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम् ॥ २४ ॥

24. Going to towns, villages, cowherd settlements

and assemblies of pilgrims for the purpose of begging his food, he should wander over the earth abounding in holy countries, rivers, mountains, forests and hermitages.

वानप्रस्थाश्रमपदेष्वभीक्ष्णं भैक्ष्यमाचरेत् ॥
संसिध्यत्याश्वसंमोहः शुद्धसत्त्वः शिलान्धसा ॥ २५ ॥

25. He should beg his food mostly from the hermitages of people who have retired into the forest, for by partaking of their food consisting of grains picked up from the fields, he soon becomes purified in mind, and freed from delusion, attains to perfection.

नैतद्वस्तुतया पश्येद्दृश्यमानं विनश्यति ॥
असक्तचित्तो विरमेदिहामुत्र चिकीर्षितात् ॥ २६ ॥

26. The visible world he should not[1] consider as a reality, for it perishes. With his mind unattached to this world and the next, he should desist from activities tending to enjoyments in them.

[1 *Should not &c.*—this is how he is to overcome temptations for nice food etc.]

यदेतदात्मनि जगन्मनोवाक्प्राणसंहतम् ॥
सर्वं मायेति तर्केण स्वस्थस्त्यक्त्वा न तत्स्मरेत् ॥ २७ ॥

27. This world,[1] and this body[2] with the mind, speech and Pranas, are all a delusive superimposition on the Self, —reasoning thus he should take his stand on the Self, and giving the former up, should no more think of them.

[1 *World*—which we consider as 'ours.'
2 *Body &c.*—which we consider as 'ourselves.']

ज्ञाननिष्ठो विरक्तो वा मद्भक्तो वानपेक्षकः ॥
सलिङ्गानाश्रमांस्त्यक्त्वा चरेदविधिगोचरः ॥ २८ ॥

28. He who, averse to the objective world, is devoted to knowledge,[1] or not caring even for liberation, is devoted to Me, should move about, regardless[2] of the orders of life with their respective insignia ; he should be above the ties of formality.

[In the foregoing verses are set forth the duties of lower orders

of Sannyasins, e.g. the Bahudakas &c. Verses 28—37 describe those of the highest class, *viz.* the Paramahamsas.

1 *Knowledge*—as a means to liberation.

2 *Regardless &c.*—*i.e.* he should observe only the spirit of the rules guiding them, without being bound by their letter.]

(To be continued.)

REVIEWS AND NOTICES.

LANDMARKS IN LOKAMANYA'S LIFE.—By N. C. Kelkar. Published by S. Ganesan, Triplicane, Madras. Pp. 212. Price Re. 1-8.

The book is mostly a collection of the articles, written by Mr. Kelkar in the 'Mahratta' as its editor during the last quarter of a century or so, on the most striking and prominent events of the Lokamanya's Life.

Although these articles were originally inspired and written for particular occasions, they possess a unique value and interest in as much as the Lokamanya's life is bound to be a source of inspiration for all time. For, in the words of Mr. Kelkar, "Tilak was drawn by the painter Nature with some of the boldest and most striking touches of her brush. The landmarks of his life are so conspicuous that they will stand, abide, and will have to be reckoned with, even when a new lay-out will be designed and new scenes will be enacted on the field of public life on which he once figured like a flaming torch of fiery patriotism."

We welcome this timely and useful publication.

TWELVE YEARS OF PRISON LIFE.—By Ullaskar Dutt. To be had of the Arya Publishing House, College Street Market, Calcutta. Pp. 292. Price, Rs. 2-4.

The history of the famous Alipur Bomb Conspiracy Case is too well-known to our readers ; so also the name of Sj. Ullaskar Dutt, who along with Sj. Barindra Kumar Ghose, was given capital punishment, and the Calcutta High Court on appeal changed it to one of transportation for life. The sufferings of these political transportees in

the Andamans have already been given to the public by many.

In the book before us Sj. Ullaskar, for obvious reasons, does not enter into any elaborate details of the trial and prison scenes. But he gives a description and a liberal explanation of a series of extraordinary supernatural experiences which he had during his life of incarceration. The phenomena of the psychic world have lost much of the bad odour and incredibility which were once attached to them, and many eminent scientists of the present day are devoting their energies to their investigation.

We do not like to give any definite opinion about the author's theories and explanations at this stage when the scientific world seems to be divided on these questions. Whatever be the ultimate judgments, we derived much pleasure in going through this book and would recommend it to all interested in psychic research.

SIND AND ITS SUFIS.—By Jethmal Persram Gulraj. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 224. Price, Rs. 2-4.

This book of the Asian Library Series gives a bird's-eye-view history of Sind from the earliest times up to the present day along with an account of the Sufi culture of Sind and its mystic teachers.

The author has pointed out in the book how Sind, placed amidst a variety of conflicting circumstances, was about to lose its individuality and how ultimately it evolved a culture that contains elements of several civilisations—Aryan, Greek, Scythian, Islamic and European. The sections dealing with the philosophy of Sufism and the life-stories of some of the Sufi poets and saints interspersed with apt quotations from them, have been a delightful study.

THE KNIGHT ERRANT.—By Sita Chowdhury, Authoress of 'The Cage of Gold,' etc. Published by R. Chatterjee, from 91, Upper Circular Road, Calcutta. Pp. 221. Price Rs. 2-8.

This nicely got up novel brings to light many interesting features of the life of an enlightened section of Bengal. The plot is natural and the characters, too, fairly typical.

The central figure is the *Knight Errant*, Devapriya Roy, a rich youngman who, after finishing his college career, engages himself, as a labour of love, in such humanitarian works as the opening and conducting of night schools, working men's institutes and the like for the benefit of the poor and helpless people. He is a large-hearted, amusing man, specially liked by children. He has such a fund of wit and fun in his stock that he may be called a veritable pedlar of laughter. In his off hours he goes about telling stories to his tiny little friends, showing them pictures or taking them to circuses. After the usual manner of such novels, Devapriya Roy finally marries a girl who is painted as the heroine of the story.

We may say that the interest has been maintained throughout the book, affording pleasant reading.

LETTERS FROM ABROAD.—By Rabindra Nath Tagore. Published by S. Ganesan, Triplicane, Madras. Pp. 156. Price not given.

The book is a collection of letters written to Mr. C. F. Andrews by the Poet during his tour in Europe and America from May, 1920 to July, 1921. The letters are written in the Poet's usual charming style, and reveal the thoughts and reflections passing through his mind during this period. Some of them—they are the most important—deal with the schemes and ideals of the International University—then to be established at Santiniketan and a criticism of the Non-co-operation movement introduced into the country by Mahatma Gandhi.

A perusal of the book enables one to catch a glimpse of Dr. Tagore's outlook upon life and of his attitude towards men and the problems of the day. Needless to say that the publisher has done a great service to the public by bringing out these instructive letters of Rabindra Nath.

IDEALS OF NON-CO-OPERATION.—By Lala Lajpat Rai. Published by S. Ganesan, Triplicane, Madras. Pp. 125. Price (paper) Re. 1/-.

The book contains a series of ten articles, dealing with the fundamental principles and ideals of the Non-co-operation Movement. In his usual clear and forceful style, Lalaji explains in these articles, what the movement stands for, what its aims and objects are, and how it is not merely a negative movement as is often thought by some superficial critics. Bringing out both its negative as well as positive and constructive sides, he has proved nicely how its programme is sound and practical.

The appendix, besides the resolutions on Non-co-operation passed by the Calcutta Special Congress and the Nagpur Session, contains the 'A. B. C. of Indian Politics,' which is an able and lucid exposition of the fundamental principles of Indian politics and deserves to be studied by all.

THE MAHA BHARATHA (In English), Part I.—By K. S. Seshagiri Iyer. Published by the author himself, from 43 New Street, Mylapore, Madras. Pp. 89. Price, As. 10.

The booklet gives a brief summary of the main events of the first ten Parvas of the great epic. It has been written with the object that it may be useful as a text-book for school children.

We beg to acknowledge with thanks the receipt of the following books:—

(1) The Bhagavad-Gita or the Lord's Song, with the text in Devanagari and an English Translation. —By Annie Besant. Published by G. A. Natesan & Co., Madras. Fifth Edition, Price, As. 4.

(2) The Struggle for Freedom of Religious Worship in Jaito.—Published by Shiromani Gurdwara Prabandhak Committee, Amritsar.

REPORTS AND APPEALS.

The Annual Report of the Ramakrishna Mission Students' Home, 6/A, Banka Rai Street, Calcutta, for the year 1923.

This Home is a College Students' Hostel, run on the lines of a Brahmacharya Ashrama. It is licensed by the Calcutta University and is specially intended for deserving indigent students who, while putting up there, get everything they require. At the end of the year under review, there were twelve students in the Home, of whom eight were free, and four paying boarders.

The total receipts during the year amounted to Rs. 7,888-15-0 and total disbursements to Rs. 3,755-11-1½. The balance of the year, including the previous year's balance, was Rs. 6,980-15-9. This shows that the financial condition of the Home is far from satisfactory. Besides, the Home is in need of a permanent place of its own for which a Building Fund has been started.

The Home appeals to the generous public to come forward to its help. Contributions may be sent to the Secretary of the Home.

The Seventeenth Annual Report of the Ramakrishna Mission Sevashrama, Brindaban, Muttra, for 1923.

The report is a good record of selfless service to the sick and the poor without any distinction of caste and creed. The total number of patients treated in the indoor hospital was 180, of whom 149 were discharged cured, 5 left treatment and 2 were removed to the Government hospitals at Muttra and Agra. Altogether 17,642 patients were treated at the outdoor dispensary of whom 3,747 were new patients. Besides, the Sevashrama rendered medical relief and pecuniary help to some distressed people at their houses. It is needless to point out that the institution is supremely useful, situated as it is in a place of pilgrimage like Brindaban.

But owing to its humble resources, it can hardly cope with the growing demands. Want of accommodation for the patients is a great hindrance to its efficient

working. The construction of a male ward undertaken in 1917 has not yet been finished. A hall, with two side rooms, one for operation and the other for the dispensing of medicine, is badly needed. Another crying need is quarters for the workers who work under great inconvenience now.

For the construction of these buildings and the general upkeep of the institution, a substantial financial help is urgently called for. The Sevashrama therefore fervently appeals to our generous countrymen to come forward with their mite and keep this noble work alive. Contributions, however small, will be thankfully received and acknowledged by the Secretary, R. K. Mission Sevashrama, Brindaban (Muttra) or by the President, R. K. Mission, Belur (Howrah).

The Fifteenth Annual Report of the Sri Ramakrishna Ashrama, Bharukati-Narayanpur, Barisal, for 1923.

The selfless service of the people by medical relief, pecuniary help and spread of education, is the chief work of this Ashrama. In order to carry out its object it has been conducting a charitable dispensary, a small library and a free elementary school. During the year under review, altogether 43 patients were treated in the charitable dispensary. Besides, 55 persons were given help in the shape of diet and other necessaries. A useful institution like this deserves the kind patronage of our countrymen.

The Fifth Annual Report of the Sri Ramakrishna Students' Home, Basavangudi, Bangalore City, for 1923.

There is no doubt that an institution like this is invaluable for the student community of Mysore. There were fifteen boarders at the Home during the year under review. The receipts of the year, including a sum of Rs. 35 subscribed to the Building Fund, amounted to Rs. 1,744-5-3, and the expenses to Rs. 1,787-15-7. This shows that the financial condition of the Home is not at all satisfactory.

Located at present in a rented house, it is labouring,

besides, under many inconveniences. A plot of land has, of course, been granted free by the Mysore Government, but it has been given on the condition that a building, at a cost of not less than Rs. 10,000, is put up in three years' time. Owing to financial stress, the authorities have not been able to undertake the construction of the building and hence this appeal to our generous countrymen for help.

NEWS AND NOTES.

A SELF-GOVERNING SCHOOL.

There are still some pedagogues who are really the fossils of a by-gone age, incurably wedded to the philosophy—"Spare the rod, spoil the child." They shake their heads whenever any reform is proposed in the system of their training, for they have no faith in any method save their own. Though in theory they know quite well that only by love and freedom can one easily effect a reform in the character of another, still in practice they make the fear of punishment the all important factor while dealing with their wards. It is a psychological fact that wherever fear is the motive of action, there cannot be any heart to heart influence or natural growth. It is love that touches the depths of one's personality and makes a change in character possible. With the success of the experiments of some Western experts in pedagogics, love and freedom have now become the watchwords of many schools in the West.

In a recent issue of 'The Young Men of India,' we have come across an interesting account of a self-governing school with love as its motto, doing excellent work. In this school there is a judicial committee or court, the personnel of which is constituted by the headmaster, three senior boys and three senior girls. The committee publishes school laws, investigates cases of misconduct and offence, and pronounces judgments upon offenders. It has been so arranged that no case of school crime can

go unnoticed and unpunished. The neglect of school work, general laziness or indifference, insubordination, misconduct and the like are generally the offences dealt with. The method of punishment or correction is interesting. For instance, in the case of a damage, the offender has to make good the damage either by payment of a fine or by undergoing some kind of hard manual labour in the school. In minor offences the punishment is the writing of an essay, or the clearing of weeds from the school-paths, or doing some such work. Defaulters are punished with fifty per cent. increase in task, subscription etc. In certain cases of offence warnings are given, promotions stopped and scholarships annulled.

It is said that prior to the introduction of this system, thirty or forty per cent, of the pupils of the above school were in the detention room and there were a good deal of corporal punishment and scolding. But within seven weeks of the trial, a remarkable fall in offences has been noticed. The writer adds:—"It will be noted that so far this year there have been reported no cases of misconduct, neglect of duty, unsatisfactory class work, or any of those breaches of law that are an everyday occurrence when one section of a community governs another section. The sources of friction have been eliminated."

This is nothing to be wondered at. Everyone who has had anything to do with schools and children, knows that one of the main reasons for the occurrence of school offences is that the law-breakers in most cases are regarded by their fellows as a 'herd' and very rarely, if ever, they lose the sympathy of the class. Even when the class feels the wrong doers' offences, no great reaction results as the offences are against a 'foreign authority.' Hence the new experiment that has eliminated force or restraint. is so very successful. As the writer points out, 'law-breaking is no longer considered to be an adventure or escapade. The law-breaker knows that bv his breach he places himself out of sympathy with his fellows, and this serves as the most effective check. Besides, the new system goes to the root, finds out the ultimate causes of

offence and suggests immediate remedies. Any way, the experiment deserves study by all interested in the subject.

SWAMI NIKHILANANDA IN KATHIAWAR.

During the months of August and September Swami Nikhilananda visited Limbdi, Porbandar, Palitana, Dhrangadra, Morvi, and Wadhwan, where he was cordially received by the respective Ruling Chiefs of those places. Their Highnesses the Maharajas of Limbdi, Porbandar and Morvi have been particularly generous, and the Swami stayed for comparatively long period in these States. Besides helping in other ways, Their Highnesses the Thakur Sahebs of Limbdi and Morvi have kindly promised an annual subscription of Rs. 350/- each to the Mayavati Charitable Dispensary, the former during his lifetime, and the latter permanently. Kumar Pratap Singhji of Limbdi also has kindly donated Rs. 350/- to the Dispensary. H. H. the Rana Saheb of Porbandar has promised a princely donation of Rs. 20,000/- to the Advaita Ashrama, Mayavati, by instalments. His Highness is eager to have an Ashrama started at Porbandar, which will be attempted if circumstances will permit. The Swami delivered a number of interesting religious lectures at Limbdi and Porbandar, some of them being presided over by Their Highnesses. Illness prevented the Swami from doing any active work at Morvi. The Chiefs of the other places visited by him have also been more or less interested in Vedanta and the ideals of the Ramakrishna-Vivekananda movement. The Bhavnagar State, which too the Swami visited, has made a kind donation of Rs. 400/-. The President, Advaita Ashrama, Mayavati, is deeply grateful to all these Princes for their great kindness and active sympathy for Swami Nikhilananda.

The Swami has closed his tour for the present, and it is hoped the work will be taken up again at a favourable opportunity.

Prabuddha Bharata

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

Arise! Awake! And stop not till the Goal is reached.
—Swami Vivekananda.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

27th July, 1920.

In Samadhi there is complete destruction of the mind, but it must be a Nirvikalpa Samadhi. To transcend the mind is fully to manifest the intellect. It is not that the mind is altogether annihilated, but the mind which formerly had relations with the phenomenal world is gone. Sri Ramakrishna used to say that the pure mind and the pure Self are one. The mind gets purified as soon as its worldly character is destroyed. A pure mind is that which, fully believing in the unity of Self, sees the same Atman in all, and deals with them accordingly. In the Gita and the Upanishads you will find that words like धीरः, आत्मवान्, प्रशान्तधीः (meaning steady and well-balanced) are repeatedly used. Such a state happens when the mind has become pure.

28th July.

At the time of death an outer power struggles with the inner power. These two powers are not different. They are like one circle within another, the bigger one trying to destroy the other. Once when I was at the point of death at Puri, I perceived this distinctly. As if I had one foot outside the door and another inside. I could see both sides. Death is no more terrible when there is no attachment. One must keep out attachment. All the trouble is due to love being centred on specific objects. When you dive into the Ganges you don't feel any weight, although there are tons of water overhead. But one feels so burdened when one places a cask of water on one's head! Even the spine may give way. You may love all the beings in the world and not be at all under bondage, but the moment you allow your love to be centred on any special object, you are bound. If you can get rid of these loads, then only you can attain to peace and liberation. Constant discrimination sharpens the intellect. Truth surrenders itself to a man who is always discriminating to attain to it. One must always keep the sword of discrimination ready at hand. The Lord says in the Gita that we must cut down the deep-rooted Aswattha (of Samsara or the relative world) with the sword of non-attachment, and seek to enter that blessed state from which there is no more return.

The Swami next cited the parable of the pigeon from the Bhagavata* and said, "When the pigeon saw that all others had fallen into the trap, he was overcome with

* Book XI. ch. vii.

delusion, and allowed himself to follow suit. It is thus that men come under delusion and die."

Then he quoted a song: 'Such is the charm the Divine Enchantress has spread, that everyone is caught in it. Not to speak of petty creatures, even the World-Gods like Brahmâ and Vishnu are infatuated.'

Continuing he said: "Not only the common run of men, but even the Jnanis lose their heads, through the will of the Divine Mother." He quoted from the Durga Saptasati some verses delineating how the Divine Mother, through Her unthinkable power, projects, maintains and dissolves the universe, deludes even the greatest, and again, out of Her Grace, confers liberation on people. Then he said: "If you succeed in purifying the mind, everything is set right. The pure-minded have things pre-arranged for them in the external world. They find everything ready for them.

"When Swamiji went to America for the first time, I accompanied him to some distance on his way to Bombay. In the running train, Swamiji said to me in all seriousness, 'Well, all that preparation that you see going on (in America) is for this (pointing to his own body). My mind tells me so. You will see it verified at no distant date.'

"Take for instance the case of Sri Ramakrishna. The Kali Temple at Dakshineswara was kept ready for him. All that arrangement was made for him beforehand."

(Concluded.)

OCCASIONAL NOTES.

In a healthy, living organism, the different vital parts of which it is constituted are full of vigour and perform their respective functions smoothly and in co-ordination with one another. If the parts be diseased or decaying, the whole system is affected thereby, and it grows weaker and weaker day by day. Similar is the case with a social body which, too, is a living whole and is as complex a system. It is made up of individuals, each thinking, feeling and willing in his own way, each having an ideal of his own. To ensure the progress of a society, it is necessary that its constituent units get opportunities for self-expression and work together in amity and harmony. There should be self-help as well as a mutual understanding and co-operation amongst the members. None should live at another's expense; none should be domineering or interfering with the liberties of another. A policy of self-aggrandisement and exclusiveness extensively practised is bound to be suicidal—it will spell disaster and ruin to society. What is needed to be encouraged is the salutary principle of allowing freedom to every man or woman, restrained only by the wider considerations of communal interests with which is linked the welfare of the individual. Such a course will vitalise society, further its progress and resuscitate all the avenues of its life and activity. The history of the different races bears ample testimony to the truth of this fact.

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The Hindu Society of the good old days was devised on the principle of an amicable division of labour. The

people were then simple and lived together in peace and harmony. According to their individual predilections, they chose their respective callings and tried to excel in their own lines, without any quarrel or fight. Some, with a spiritual bent of mind, became proficient in religious practices, and they clubbed themselves together and formed the priestly class—the Brahmanas. Others, having a warlike disposition, took upon themselves the task of defending society against external and internal aggression and became known as the military class—the Kshatriyas. A third section looked to the economic interests of the people and had agriculture, commerce and industry for their professions, and they were called the Vaisyas. While the rest took to menial service and were known as the Sudras. This is the genesis of the institution of castes which has nowadays become, in its degraded form, the subject of so much criticism and discussion. Originally, it was highly useful and efficacious. There was at that time no question of 'high and low,' for each of the castes had its rightful place and function in the social economy. But as society began to deteriorate, the castes also became gradually stereotyped, irrespective of individual merit or efficiency. Birth alone was made the criterion for determining the social position or status. Those who were at the helm of society—the first three castes, became self-centred and appropriated to themselves all the advantages; while the rest of the people, comprising the fourth caste, were cornered and put under a ban, and so they suffered all sorts of inequities. A yawning gulf, separating the classes and the masses, came into being. The higher culture became circumscribed within the narrow limits of the privileged few. And our national

life degenerated a great deal and society came to be, what it is now—a breeding place for superstitions, inequalities and corrupt practices.

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Our religion is not at fault for this degeneration. It stands on the bed-rock of the universal, synthetic principles of the Upanishads and the Gita, and is liberal and rational. It proclaims emphatically, as no other religion does, the unity of life and the Divinity of man. We hear nowadays of democracy—the so called democracy of the Western nations, which is a high sounding word meaning nothing but a political make-shift—a contract improvised for maintaining the order of society. It has no spiritual basis. Hinduism, on the contrary, advocates the liberty, fraternity and equality of men on the stronger ground of the Divinity of all creatures and not from the pragmatic considerations of 'utility.' So the blame fathered upon Hinduism that it gives sanction to the inequalities and abuses that we now find in our society, has no justification whatsoever. It is the selfishness and narrow-mindedness of our social autocrats that is responsible. They, in their ignorance, have misunderstood the spirit of our religion and the true import of the caste system and made a travesty of them by inventing canons and rules to delude and oppress those who are not strong enough to defend themselves. Thus the masses—the poor and the unfortunate, have come to grief in India. They have been ostracised from society as 'untouchables' and denied the right of studying the Vedas, the storehouse of higher wisdom and culture. Even the doors of the temples and shrines, where everyone should have free entrance to offer

worship unto the Deity, have been closed against them. It is not strange, therefore, that many of our depressed classes—the Panchamas, the Namasudras and so forth, should renounce Hinduism and seek shelter under the fold of Christianity or Islam, where they get greater sympathy and better treatment. The Hindu Society is thus getting thinner and thinner day by day. The time has come when the leaders of our society should retrace their steps and do penance by remedying the existing evils and setting right the wrongs done.

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At this critical stage of our national existence, the problem of our masses—the teeming millions, should primarily receive our serious consideration. Political emancipation or advancement after which we are striving, is out of the question unless and until there be an awakening of the masses of our country, for they, and not the middle class or the aristocrats, constitute the bulk of our population. Truly speaking, the Indian nation lives in the humble cottages and not in palaces or stately mansions. The strength and vitality of our national being is in those who are called 'depressed' according to our social phraseology—the masses. It is the masses who undergo all sorts of hardships and add to our national wealth and prosperity. They are the tillers of the soil and raise our crops; they work as labourers and run our industrial concerns. Again, it is they who from the bulwark of the country in times of national danger and calamity. Is it not a pity that their interests should be so much neglected and they should be looked down upon? They are pouring out their hearts' blood for the national well-being, and what do they get in return? The deplorable condition

in which they are beggars all description. Deprived of the light of education and of all the amenities of life, they drag on, from day to day, a miserable existence. Poverty, starvation, disease and suffering are their lot. Added to these, social tyranny and injustice is crushing them like a dead weight, suppressing all individuality and growth. Worst of all is the dehumanising and debasing effect that continued misery has brought upon them and their mentality. They have lost self-respect and forgotten that they too are men and are entitled to have their God-given rights. In the face of this discouraging state of things is it not strange that most of our social, political or religious movements are not concerned with the mass problem, as they should? It is only lately that the Indian National Congress has taken up, in its programme, the question of removing the ban of untouchability. The removal of this social inequity alone will not solve the matter. The condition of the depressed classes should be so improved by an all-round, sustained propaganda of help and service that they may raise up their heads and lead decent, worthy lives.

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To regenerate the masses, we must, first of all, re-organise our rural life. India is pre-eminently a country of villages. The majority of her population, specially the cultivators, the craftsmen and the like, still live in rural areas, which are now becoming in many ways unfit for human habitation. It is only recently that a number of big cities and towns—centres of commerce and industry, education and litigation—have sprung up in India. For many hundred years, the communal life in the self-sufficient, self-governing villages was a special feature of the ancient

Hindu race. Its solidity protected the Hindu culture against all incursions of bigotry and racial hatred and preserved the economic stability of the country. Yes, the ancient village commonwealth, based on self-help and co-operation, was an ideal institution in many respects. In those days both the classes and the masses lived amicably together in their village homes. Life was simple and free from all the complexities and anxieties of our modern civilisation. Ill health, want of food and clothing, intemperance, strife and so forth which are rampant nowadays in the villages, were rare. The people used to be reminded of the higher ideals of life through merry-making and rejoicing by the communal Pujas and Yatras, Kathakatas and Sankirtans which are getting out of vogue in these days. Then the occasional visits of the bands of religious mendicants and fakirs, reciting stories from the Puranas and singing devotional songs, were the great sources of religious inspiration to the people. But with the flow of time and the changed conditions of life, these helpful institutions of ancient India are gradually disappearing. What is urgently needed at this hour is a rehabilitation of the old rural life with all its useful factors and humanising influences and an adaptation of it to our new environments and circumstances. It will establish peace and unity among the warring elements, solve satisfactorily the problem of the masses and help substantially towards the economic advancement of the country.

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In view of the appalling ignorance, extreme poverty and great moral degeneration that have come over the

country-folk, specially the common people, the task of rural reconstruction is a very hard one. It will require infinite tact, resourcefulness, patience and sacrifice to undertake and carry it to a successful close. Still, as the nation cannot afford to neglect it any longer, it must be taken up at once and at any cost. What is it that accounts for the sad disintegration of the village life? If we dive a little deep into the matter, we shall find that it is mainly the Western civilisation and its natural offshoots —industrialism and a growing craze for the town life, that are responsible for this break-down. With the introduction of some of the phases of the Western civilisation, industrialism also has come to stay and is gradually taking a firm root on Indian soil. Industrialism has, of course, its good points, and it is not an unmixed evil. But the greatest harm it has done is to create, out of the simple, ignorant village people—the peasants, a class of landless, wage-earning slaves who have nothing to cheer them in life. Tempted by false promises, they go and work year in and year out, in mills and factories, collieries and plantations, marts and markets, with no tangible recompense. They live, men and women, huddled together in ill-ventilated, insanitary, dungeon-like slums and barracks and become physical and moral wrecks. Again, side by side with these 'proletariats,' modern civilisation has brought into being in our towns and cities another class of people equally miserable and helpless—the 'salariats'; they come mainly from the middle class. To eke out a decent living, they leave their village homes and family circles and plod on as ill-paid clerks in some office in a city or town, open to all the corrupting influences of the urban life of modern times. As a natural consequence, the rural

parts which were once unparalleled in peace and plenty, simplicity and piety, are becoming deserted, jungly and insanitary. And the people who are still clinging to their ancestral homes pressed by circumstances, have the most unhappy time of it on account of constant disease, want, litigation, suffering and troubles of like nature. Hence in our work of rural reconstruction and reorganisation of communal life, we should see first of all that the villages offer to men and women of both the classes and the masses sufficient attraction in the shape of substantial food for their body as well as for their soul. Then they will never cherish the idea of forsaking their homes and going out, but rather will remain tied there in peace and contentment with the motto of the patriot-poet Dwijendra Lal : "In this country am I born, may I die here and here alone."

A PEEP INTO THE ANCIENT CIVILISATION OF EGYPT.

By Khagendra Nath Sikdar, m.a.

Egypt may be called the cradle of material civilisation. Even at this advanced age of historical research and manifold achievements in the various spheres of human thought, ancient Egypt stands almost shrouded in impenetrable obscurity. Some of the Egyptologists and antiquarians have tried with some tangible results to lift the veil of obscurity that hangs over that mighty nation which developed in the Nile valley a material civilisation almost unprecedented in its grandeur and elaborateness. Standing even in the mid-day splendour of the materialistic culture of the West, we are irresistibly drawn into the

halcyon period of Egyptian history—away back where tradition even dares not peep,—when the children of Egypt, nursed and bred in the unusually elongated valley of the Nile, started a civilisation which, radiating its lustre and glow throughout the then known world, at last became submerged in the great world of Mediterranean power. The great but now extinct culture of this mighty race dominated the basin of the eastern Mediterranean in the age when Europe was just emerging from the primary to the secondary stage of its civilisation and coming into intimate touch with the culture of the early East. The currents of life from the West as well as from the East commingled in the Nile valley and forming a mighty stream flowed beyond it vitalising many lands. But how wonderful was this ancient civilisation of Egypt which existed four thousand years before Christ, can hardly be comprehended unless its different aspects are properly dealt with. According to Mr. Breasted, the calendar year of 365 days was introduced in Egypt in 4242 B.C., the earliest fixed date in the history of the world; and a united Egypt under Menes, the first recorded ruler, appeared in our historic horizon about 3400 B.C., though Mariette places the era of the first dynasty under Menes at about 5004 B.C. Whatever might be the actual date, it is a fact that the labours of the last fifty years have enabled us to have a peep into the ancient Egyptian civilisation which extended from that hoary antiquity down to the final conquest of the country by the Persians about 525 B.C.

In dealing with the various aspects of the Egyptian civilisation, the religious life of the people naturally arrests our first attention. Egyptian religion was a worship of the forces of nature. The solitudes of the desert, the illimitable expanse of the starry sphere above, the melodious warblings of the birds nestling in the trees and the sombre grandeur of the majestic hills—all these conspired, as it were, to work upon their plastic imagination so forcibly that their views of the great gods controlling and guiding the destinies of human beings were tinctured with

sombreness. The earliest form of religion was no doubt monotheistic, but with the gradual expansion of life this monotheism degenerated into a gross and complicated polytheism at the hands of the greedy and unscrupulous priesthood of Egypt. Wilkinson enumerates seventy-three principal divinities, and Birch, sixty-three. But John Lord, the celebrated author of the 'Beacon Lights of History', adds that there were, besides, hundreds of lesser gods discharging peculiar functions and presiding over different localities. Their views of gods were partly formed according to the material necessities of the different ages, and the priestly class so much dominated over the rest of the people that at the first period of the "Empire" between 1580 and 1350 B.C. Egypt closely resembled Europe in the middle ages ruled by clergymen. But a flicker of light became visible in the horizon of Egyptian religion when Ikhnaton, the most remarkable of all the Pharaohs appeared on the stage. His bold departure from the standardised mode of thinking and traditional faith in the plurality of deities, marks him out as a unique personality in that age. A new spirit was breathed upon the dry bones of traditionalism in Egypt. He abolished the worship of the different deities and enforced in its place the worship of only one God called Aton (sun) the bright effulgence of which was, in his opinion, the very soul of the universe. But this monotheistic phase of religion could not obtain a firm hold on the people, and in a few years after the exit of that great hero of ancient times, the religion of Egypt lapsed again into a degraded polytheism.

But far more important were the achievements of the Egyptians in the domain of art and architecture in which the materialistic outlook of the country found an adequate expression. It is interesting to note that the development of their architecture was inextricably blended up with the growth of their religious notions. Their belief in metempsychosis engendered in their mind an abiding desire to create a permanent resting place for the royal dead, and this exerted a very powerful influence in the development

of the art of building. Egypt may safely be called the source of columned architecture, for "at the close of the fourth millennium before Christ it had solved the fundamental problem of great architecture, developing with the most refined artistic sense and the greatest mechanical skill the treatment of voids and thus originating the colonnade." The effects of Egyptian architecture were always imposing, massive and grand owing to the hugeness of the structures. The very ruins of the temples of Karnak and of the palaces of the Pharaohs at Thebes extort even now the unstinted admiration of the modern world. As already stated, the Egyptian architectural skill was displayed in the erection of a vast, impenetrable and indestructible resting place for the body of the king. Consequently huge pyramids began to spring up in Egypt, illustrating therein the most ponderous masonry which amazes the modern beholder by its fineness as well as by its dimensions. The biggest pyramid built by Khufu about 2800 B.C. demanded, according to Herodotus and Petrie, "the labours of a hundred thousand men during twenty years." It is still inexplicable to many how those huge structures could at all be raised to such an airy height!

In sculpture Egypt showed also a remarkable genius. It is admitted on all hands that the Egyptians were the first who made any considerable advance in the execution of statues. The colossal statues of men and animals at Karnak, Thebes and Tanis embody the qualities of superhuman strength and imperturbable calm of which the Egyptian sculptor was so completely a master. But the sculpture of the Old Kingdom differed from that of the Middle Kingdom in point of freshness and vigour which the latter utterly lacked. But in spite of the marvellous symmetry and hugeness of these statues, there was practically no delineation there of those diverse sentiments which so beautifully found expression under the chisel of Phidias, Praxiteles or Lysippus. It was during the religious revolution of Ikhnaton that everything had a tincture of realism, and the sculptors only modelled those figures

which were true to nature. But with the decline of the Empire, the Egyptian art lost all its pristine simplicity and vivaciousness, and the period of Restoration only shows a frantic attempt to restore and rehabilitate the vanished glory of the golden days of the past. In painting the Egyptians were not so proficient. But a careful observation will show that in the realm of art practicality dominated the minds of the Egyptians, and they never beautified any objects otherwise than on grounds of utility. So the art, as a pursuit of the ideally beautiful, was unknown to the Egyptian mind. But the Egyptians achieved marvels in the domain of plastic art. Though in mechanical arts and in other articles of every day use, Egypt was far behind the modern world, yet their achievements in this respect were nevertheless great. The use of metals, of weights and measures was known to them. There were magnificent cities and fortresses, cornfields and vineyards, agricultural implements and weapons of war, extensive commerce, musical instruments, golden vessels, ornaments for the person, purple dyes, spices, stone-engravings, sun-dials, glass-blowing etc. In Egyptian houses furniture of various sorts even in such a remote antiquity testified to their fine artistic sense. The art of pottery reached its perfection in Egypt, and the porcelain vessels were valued for their rich colours and shapes. Tanning was not also unknown. The Egyptians were besides famous for the manufacture of linen, and like the Indians of pre-British days, they produced linen as fine as our muslin. Spinning on which a great stress has of late been laid by the Indians, was principally the occupation of women in Egypt. There were, again, various other articles of luxury and of every day use, which cannot be dealt with within such a narrow compass.

As Egypt was mainly an agricultural country, a vast and elaborate system of irrigation was universally practised, and at a very early date the men of the Nile came to a laudable solution of the complicated problems involved in the proper utilisation of the river. For the

purposes of trade and communication, the Egyptians built boats, both large and small. Besides these, warships were not unknown. The two commanding figures of Egyptian history such as Thutmosis III and Ramses II gave a great impetus to ship-building, and it was Ramses II who might be reckoned as the first of the great conquerors of the world to have established a regular army and provided a large fleet to co-operate with his land forces. As the Egyptian government was mainly military, it will not be too much to state that "so far as the art of war consists in the organisation of physical forces for conquest and defence under the direction of a single man, it was in Egypt that this was first accomplished about seventeen hundred years before Christ by Ramses the Great." But we must remember that though the mode of warfare was not as scientific as it is now, though the greed for conquest was not as much an absorbing passion to the Egyptians as it is to the civilised nations of the modern European world, yet the international relations of those days were not only more honourable but also less blackened by political camouflage and hypocrisy of the present day politicians. The international treaty between Ramses II and Khetasur, the Hittite king, in 1272 B.C., reveals a marvellous development of international laws that obtained in those days and ensured peace and safety both on land and sea.

As the Egyptians were matter-of-fact men, their system of education was directed mainly to serve practical ends, and their children were trained in such a way that they might be of great service to society as well as to the country. They did not prove to be so many hangers-on on the family like the Indian youths hunting after services under their white masters even at the expense of honour and self-respect. The ancient Egyptian system of education, however defective it might have been, is indeed a fine commentary on the slave-manufacturing machines of India! The use of letters was known to the Egyptians, and it was probably transmitted to other nations of the East and West from Egypt. And we shall not be wrong

if we infer from the stamping of letters on tiles that the art of printing, of course in its crude form, was known long ago to the Egyptians. They, moreover, developed a kind of literature which reflected, in most cases, the life of the court and the nobles. But there were compositions which were couched in poetic language and were meant for the edification of the misguided rulers. In a word, their literature displayed a great wealth of imagery and fine mastery of form in the Middle Kingdom between 2160—1788 B. C. which can be reckoned as the classical period of Egyptian history. Even their scientific attainments were such as aided them in the daily transaction of business and government. Though their astronomical observations were not developed into a hard and fast system, yet they were sufficiently accurate to determine the positions of stars and other heavenly bodies for practical purposes; and from these raw materials the Greeks developed a regular system at a later age. Algebraical problems were solved; in geometry they were the first to master the simpler problems as far back as three thousand years before Christ. Though their medical science was inextricably connected with magical charms on which they greatly relied, yet their achievement in the process of embalming the body of the dead constitutes a triumph of genius and invests the Egyptian science of medicine with a halo of rare grandeur, extorting even now the admiration of the most scientifically-minded men of the modern world. Such was Egypt,—"the mother of inventions, the pioneer in literature and science, the home of learned men, the teacher of nations, communicating a knowledge which was never lost, making the first great stride in the civilisation of the world."

But however grand and beautiful the mighty fabric of the material civilisation of ancient Egypt may loom to the modern thinkers, it cannot be ignored that it lacked the much needed spiritual support without which no civilisation can stand and the proudest triumphs of human intellect avail nothing. The inevitable results of

gross materialism soon showed themselves in all their nakedness in every sphere of their activity; and the Egyptian society, however simple and pure it was in its early stage, became the hotbed of corruption and vice in later years. No doubt, Pythagoras, Herodotus, Moses, Plato and other great luminaries of antiquity were indebted to the esoteric priestly coterie of Egypt,—no doubt, the contribution of the Egyptian intellect to the civilisation of the East and the West was immense, yet it cannot be denied that there was that utter lack of spiritual force, which was the curse of the dazzling civilisations of ancient Greece and Rome and is still the corroding canker of the modern vaunted civilisation of the West.

The gaudy fabric of the ancient civilisation of Egypt is no more. The vandalism of different ages and the bloody conquerors of the by-gone days had destroyed almost all the traces of the wonderful achievements of the children of Egypt. Their civilisation has now become only a subject of speculation and research. After the Persian conquest in 525 B.C., Egypt's great work was done. She has since then been living an artificial life and has become "a land of ancient marvels" to the modern tourist! Thus the words of the Hebrew prophet that 'there shall be no more prince out of the land of Egypt' have been literally fulfilled.

SWAMI VIVEKANANDA.*

BY SWAMI NIRVEDANANDA.

We Indians, who have been given the status of Pariahs by the community of nations, we Indians, whose very complexion is repulsive to the delicate taste of the dominant races, we Indians, whose social customs are branded as downright barbarism and whose religious observances are declared to be nothing but wild superstitions—we Indians have every reason to be proud when one of our own countrymen—the great Swami Vivekananda stands up boldly as a living challenge from Mother India and proves to the hilt that the estimate of the foreigners regarding India has been absolutely erroneous.

He declared at the top of his voice that India is not inhabited by savages without any history or culture at their back, who require to be reclaimed by the light of any exotic civilisation. He rather pointed out the fact that India had a history and a culture unparalleled in the world. Her history is to be reviewed not by decades or centuries but by scores of centuries. Even Buddha is six centuries ahead of Christ. And her culture is traced to an age when the ancestors of the modern races used to tattoo their limbs, live in caves and subsist on animals. Yes, even then India had her Vedas declaring in an unequivocal voice the highest and the most abstruse metaphysical abstractions :—एकं सत् विप्राः बहुधाः वदन्ति, "One alone exists, sages call Him by various names"; सदेवेदमग्र आसीत्, "Pure Existence alone is at the basis of the phenomenal universe"; अयमात्मा ब्रह्म, "The self is identical with the Absolute." Now, gentlemen, please note that this conception of unity, which even modern science and philosophy have not yet been able to reach but towards which they are steadily and surely converging—this conception of the fundamental unity of the

* Notes of a lecture delivered at Patna.

universe is there in the Vedas, whose origin is accepted to be thousands of years beyond the ken of historical research. Such a hoary history, such a glorious culture, India does possess.

The great Swami did not stop here. He proceeded further and discovered the fact that this culture is not only the oldest on earth, but also that it is a veritable treasure to human society. When his own countrymen, under the hypnotic spell of the materialistic civilisation of the West, were condemning everything Indian as something abominably superstitious and barbarous, when they were busy in disentangling themselves from Indian customs, Indian traditions and Indian culture, and were fast becoming imitators of the West in dress, food, manners, tastes, fancies and even in social customs, when association with any religious observance was being looked upon by Indians as something positively disgraceful—at this hour of utter self-forgetfulness of the Indians, this worthy son of Mother India stood up and declared that Indian culture is a veritable treasure on earth. He asked his countrymen to arrest their cultural march towards the West, for that portended a tremendous catastrophe to the history of the Indian race. The Swami pointed out that the very individuality of this race is in this culture. If this culture is given up, the very individuality of the race is lost, and the only natural consequence would be a total extinction of the race. Yes, this culture, based on the highest ideas and ideals of spirituality, is the very life-blood, the vitality of this race, and it cannot be parted with without precipitating the destruction of this race.

"But that is not to be," says the great Swami. "India must live, because she has a message to deliver unto the world. Until this mission is fulfilled, India cannot die." India has to deliver unto the world the treasure of eternal truths lying embedded in her civilisation, and it is for the presentation and distribution of this treasure that India has been allowed to outlive tremendous political cataclysms.

Now let us for a moment judge the intrinsic worth of our culture. There are two different types of culture in the world, based on two fundamental cultural ideals, namely, श्रेय: (the good) and प्रेय: (the pleasing). These are the two ideals towards which all activities of the human society are directed. The first ideal, namely श्रेय: inspires man to restrain his brute impulses and manifest the Divinity within him ; it prescribes for man the gradual transformation of the brute-in-man into God-in-man. The other ideal encourages man to remain a brute magnified and refined, a brute with all his greed, lust and ferocity, whose only business is to cater to the senses—to propitiate the lower self. These are the two ideals on which the two different types of civilisation rest.

India has chosen the श्रेय: ideal and raised the entire structure of her society on this. India discovered even in the Vedic age that this ideal alone can bring peace to mankind. Man is swayed by brute impulses of lust and ferocity, but they have to be transcended, otherwise there cannot be any peace on earth. The other ideal involves a fight for sense-enjoyments, and miseries untold are its necessary concomitants. And this is the ideal on which all materialistic civilisations are based. Underneath them all you will find the greed and ferocity of the brute only magnified, refined, organised and even sanctified by diabolical reasoning. Yes, the evils of militarism, capitalism and imperialism are the offsprings of the प्रेय: ideal on which the materialistic civilisations are based, and these are eating into the vitals of humanity. And what is the remedy? The remedy is surely in substituting the प्रेय: ideal by the श्रेय: ideal in the cultural structures of the West ; otherwise peace, individual, national or international, will ever remain an absurdity, and the votaries of materialistic civilisation will have to march to oblivion tracing the footsteps of the ancient Romans, the Greeks, the Assyrians, and the Babylonians. They have raised splendid struc-

tures no doubt but all on the loose sands of the प्रेयः ideal.

The great Swami felt as if the entire civilisation of the West was on the top of a volcano, which might burst at any moment. He felt that unless the Western civilisation be based on spirituality, the entire structure will come down like a tower on sand. So he proclaimed to them, "Do not give up faith—do not give up religion. Scepticism will lead you to utter ruin—your intellect is too weak to avert the calamities that are bound to come in the train of unrest and sense-pleasures proceeding from faithlessness. Let the manifestation of the Divinity in man be your ideal, and according to this ideal make a thorough readjustment of your entire civilisation. In the light of this ideal overhaul all your structures—social, economic and political. You have to subordinate the Kshatriyas, the Vaisyas and the Sudras to the dictates of religion. In other words, arms, capital and labour—all have to be subordinated to the dictates of the higher ideal of श्रेयः. Unless they are restrained, arms are bound to bring in arrogance and tyranny over the weak, capital is bound to bring in greed and grinding of the poor, and labour is sure to react and retaliate. Religion has to be reinstalled in her proper place in the structure of your society —for that alone will protect the arms, capital and labour from corruption and direct them all to contribute their strength and resources towards the peace of mankind. I have come not to make converts to Hinduism but to make Christians better Christians, Mahommedans better Mahommedans, Buddhists better Buddhists, and Hindus better Hindus." This is the need of the hour. All religions on earth have to rise triumphantly over materialism.

The Swami found that modern science and philosophy contributed a good deal to the strength of the materialistic civilisation. He found that empirical science and rational philosophy made an unholy alliance to shake the very foundations of faith in religion. So he proceeded to vanquish them first. He challenged the

empiricist saying, "Supposing there is a God, a Creator of even time, space and causation, is it possible for you to prove His existence by experiments in the laboratory with the test-tube or the crucible?" He challenged the rationalist saying, "Supposing there is the Absolute, is it possible for the intellect to catch Him within the network of syllogisms?" And after this challenge to the utter dismay of the scientist as well as the rationalist followed the bold assertion of the Swami: "The Absolute does exist, and this is not a theory, this is not a hypothesis—this is a fact—a fact of experience—a fact of direct realisation—and no amount of scientific experiments or metaphysical arguments can disprove it, simply because it is a fact realised. It is on this fact of realisation that all the religions on earth are based. The existence of God is a fact realised by Christ, and it is on this realisation that Christianity is based. Similarly Mahommedanism is based on the realisation of Mahommed and Buddhism on that of Buddha. All religions are resting on this fact realised, namely, that the Absolute, the Omnipotent, the Omniscient—does exist, and the only rational course open to the sceptic to test the validity of this statement, is to proceed to realise It himself by adopting one or other of the methods prescribed by religion." Thus did the Swami corner science and philosophy and sound the death-knell of faithlessness, and thereby rescue the entire human society from the devouring jaws of faithlessness. He declared that so far as the fundamental principles are concerned all religions are unanimous—the difference is only in details—in the methods prescribed by the different religions for the realisation of the same ideal. The Swami pointed out that all these methods are equally correct and useful, because they are so many different paths to the same truth. They are different only to suit the different tastes, capacities, environments, cultures and traditions of the different peoples on the earth. So he invited all religions to stand united on this ground and form a brotherhood,

as it were, to fight materialism to a finish—materialism, which is the common enemy of all.

Then regarding religion, the Swami asked us to take note of the fact that often the real spirit of religion lies buried under a heap of externals. Forms and ceremonies alone do not make up religion—they are but the outer crust. Now, it is a fact that all fights between different creeds ensue only when people lose sight of the spirit of religion and attach undue importance to forms and ceremonies—taking them to be the whole of religion. God exists; real peace after which we are all thirsting, can be had in Him and Him alone; the senses betray us; we have to restrain them and transform ourselves into real images of God. Then alone we shall be able to taste of this peace. If we want to taste of this peace, we have to manifest the Divine in us—love, forgiveness and purity have to be cultured. This is the spirit of religion underlying all forms, all ceremonies. Look at Christ. He prayed for the pardon of his assassins even when he was being nailed on the cross. What a lesson to humanity who are cutting one another's throat for a word or syllable uttered against their accepted opinion! Yes, gentlemen, let us look at Christ and learn the real spirit of religion. Let us always be prepared to accept the cross and that without any curse on our lips. This is what our Swami demanded of us. We have to do away with all sorts of fanaticism, sectarianism, for they are the breed of hatred, animosity and jealousy—they do not tally with the real spirit of religion. Difference in the spiritual ideal (that is, in forms ascribed to God), in dress, in food, in social customs, cannot bar any individual from manifesting the Divine in him, because the Divine is beyond all forms.

The Swami emphasised the fact that man is essentially Divine—only he is not aware of this. So he asked all not to condemn a sinner, but rather to induce faith in the sinner in his essential Divinity and help him to manifest it. He asked us all to look upon men as images of God. He went so far as to introduce the service of humanity as a positive form of worship of the Divine.

Gentlemen, please contrast this idea with the maxim of the survival of the fittest. The Swami pointed out that the principle of the survival of the fittest is surely a law with the lower animals, but with men this law does not hold good.

For, the operation of this law can produce supermen of the Asura type, like Jarasandha, Kichaka and the like. But that will spell extinction of humanity. For the well-being of the human society, supermen of the Deva type, like Buddha and Sankara, are a positive necessity, but they cannot be produced by the operation of this law. It is a brute law—it can produce at the most a gigantic brute preying upon humanity. Gentlemen, for the human society law may be a necessity. The Swami, however, pointed out another law which has produced our Christs and our Buddhas—the law of self-denial for the good of others. You are strong, well, don't exert your strength, so that the weak may go to the wall—rather sacrifice yourself, so that the weak may live. Remember, gentlemen, how Buddha offered his head for the life of a goat. This is the Divine maxim which we have to obey for the well-being of our race, and it is this maxim which the great Swami has immortalised by the inauguration of Seva of the Daridra-Narayanas, Murkha-Narayanas and Rogi-Narayanas. Renunciation and service are our national banner, and the Swami unfurled it once again and held it aloft, so that the world may see it, accept it and do away with the brute doctrine of might and selfishness. There is an idea that this search after peace, this doctrine of renunciation and service, this devotion to religion, will make men inert. Far from it,—inactivity, weakness and cowardice can never be prescribed by religion. Only those who look upon the outer crust of religion as the whole of it, may think that way. But those who know the real spirit of religion, are bound to be heroes and heroes of the highest type. Those who can sacrifice themselves for Dharma, for the good of humanity, are certainly infinitely stronger than those, who risk their lives for personal gain. They are the real heroes. Moreover,

what is religion if not a manifestation of the Divinity within man? And Divinity includes Omnipotence. So, religion means elimination of all sorts of weakness, physical, intellectual and moral. That is why the Swami said, "If there is any sin on earth, it is weakness." Religion encourages men to develop their strength in all directions, but only warns them not to apply this strength in crushing the weak. Strength is for protecting the weak. Look at the Pauranika records and see how religion made ideal kings, like Janaka, Ramachandra and Yudhisthira possible, how religion left unlimited scope for heroes, like Lakshmana and Arjuna. Even the historical period supplies us with heroes like Asoka and Shivaji whose strength lay essentially in religion.

In this connection, we are also to do away with the illusion that religion brings in indifference to this world, and hence religion means a negation of all social, political and economic structures. Far from it. This illusion springs from ignorance of the spirit of religion. In India religion declared the necessity of the Kshatriyas, Vaishyas and Sudras, that is, of arms, capital and labour. Only it added another group, the Brahmanas—the custodians of eternal truths, to direct and control the remaining three according to the dictates of religion. Please refer to the Shanti Parva of the Mahabharata and see for yourselves how a complete structure—social, economic and political, can be erected on the basis of religion. Only look at the records of art left by Buddhism and dispel this illusion. Indian history illustrates the fact that here arts, science and literature flourish only when there is an upheaval of the real spirit of religion.

We have to do something more than what was possible in our past. On the basis of spirituality, we have to erect a new structure suited to the requirements of the modern age. We have to utilise every bit of the material knowledge that modern science has discovered, we have to utilise the power of organisation and resourcefulness of the West and build on the solid rock of spirituality a magnificent civilisation—evolving new economics, new

sociology and new politics. On this spiritual ideal of the East the structures of the West also have to be fitted. This is the renaissance which the great Swami Vivekananda heralded.

Why do you call the Swami Vivekananda merely an orator? Why do you call him merely a politician? Do you not see that his is the work pre-eminently of a Yuga-Acharya? He came with a divine message to deliver unto the world, which was about to be swept off by the rushing tide of materialism. The Swami was veritably a pillar of fire to show humanity the way out of the bewildering maze of faithlessness and selfishness, to Peace Eternal. He came for all, felt for all and sacrificed for all. "Peace unto mankind"—was his only thought, and this thought made him restless, sleepless, nay, almost mad, till he d·livered his message and laid the foundation-stone of the edifice of peace in all corners of the earth.

Gentlemen, let us not forget, that even this pillar of fire was but a spark out of the Great Fire that blazed at Dakshineswara—Sri Ramakrishna Paramahamsa. So let us conclude by making with all reverence our obeisance to him—to whom we owe our Vivekananda. And let us pray that we may have the glory and privilege of being the instruments of the Divine Will and work for the glorious renaissance of humanity which has already commenced.

SAINT FRANCIS OF ASSISI.

BY SWAMI ATULANANDA.

(*Continued from p. 503*).

Francis had the rare quality of losing himself in deep absorption in God. Even when travelling, it happened sometimes that he was so absorbed in thought that he became entirely oblivious to what was going on. He would pass through cities without noticing it, and did not even perceive the noisy enthusiasm of the people, when they

saw him. He had a truly humble heart. One of the Brothers, wanting to test his modesty, said to him: "Why does everybody follow thee? Why do they desire to see and hear and obey thee? Thou art neither beautiful, nor learned, nor of noble birth."

Hearing this, Francis, full of joy, his eyes raised to heaven, replied: "It is because the Most High has willed it thus. His holy eyes have not found among sinners any smaller man, nor any more insufficient and more sinful. He chose me, because He could find no one more worthless. And thus He wishes to confound the wise and learned, the strong and beautiful, and those whom the world esteems high. Thus He accomplishes His marvellous work."

In contradistinction with the tendency of his time, Francis performed very few miracles, and then only in exceptional cases to relieve the suffering of men. These miracles were acts of love. But more often people forgot their suffering coming in his holy presence, meeting his gentle, compassionate glance. "Sinners can perform miracles," he would say, "but they cannot be faithful to God, which is the one thing needful."

When he sent his companions out to preach, he said: "Set forth and walk two and two, humble and gentle, praying to God in your hearts, carefully avoiding every vain and useless word. Meditate as much while on this journey as if you were shut up in a hermitage or in your cell, for wherever we are, wherever we go we carry our cell with us. Brother, body is our cell, and the soul is the hermit who dwells in it, there to pray to the Lord and to meditate."

And on one occasion he wrote: "I, little Brother Francis, desire to follow the life and the poverty of Jesus Christ, our most high Lord, persevering therein until the end. And I beg all and exhort you to persevere always in the most holy life and poverty, and take care never to depart from it upon the advice or teachings of anyone whomsoever."

Francis' humility and simplicity stand out all through

his life. One day, when weak and exhausted, unable to continue his journey on foot, he mounted an ass. One of the Brothers followed him, when suddenly Francis perceived what was passing in his companion's mind. "My relatives," the Brother was thinking, "would not have associated with Bernardone, and now I am obliged to follow his son on foot."

Francis dismounted and said: "Brother dear, take my place, it is not right that thou, who art of noble birth, should follow me on foot." The Brother, much confused, threw himself at Francis' feet, and begged his pardon.

It happened once that Francis and his companions were going on a preaching tour. They had to make a voyage by sea. But the owner of the boat would not take them all in his boat. Francis called his companions and said: "The owner of the boat refuses to take all of us, and I have not the courage to make choice among you as you might think that I do not love you all alike. Let us therefore try to learn the will of God." And he called a child who was playing near by, and the little one pointed out with his finger the eleven Brothers who were to set sail.

One day Francis and a Brother went out into the country. The Brother walked a little ahead and when coming to a place where three roads met asked Francis which road they would take. Francis replied: "By the road which God shall will." Said the Brother: "And how can we know the will of God?" Answered Francis: "Stand on the cross-way and turn round and round as little children do." And the Brother turned round and round till he was quite giddy. Then said Francis: "Stop, Brother, and do not move." And when he stopped, Francis said: "Proceed, Brother, in the direction thy face is turned; that is the way that God would have us go."

Francis kept close watch over his own conscience. There was one Brother, very holy, with whom he often went to converse on matters spiritual. Coming to the place where the Brother stayed, he found him gone to the

woods for prayer. Francis called him, but the Brother did not answer. Being in deep contemplation, his mind was lifted above the things of this world. Francis after waiting a while called again. But the Brother did not hear him. Francis felt a little disappointed that the Brother had not answered his call. Then he prayed to God to make known to him why the Brother had not answered. And as he prayed there came a voice from God which said: "O poor little man, wherefore art thou troubled? Should a man leave God for a creature? The Brother when thou calledst him was joined unto Me and could therefore not hear thy call."

Being thus answered of God, Francis straightway with great haste returned to the Brother, humbly to accuse himself of the thought he had had concerning him. And the Brother, seeing Francis approach, threw himself at his feet. Then Francis lifted him up and told him with great humility the thought and trouble of mind that he had had concerning him. "And now Brother," said Francis, "I command thee by holy obedience that for punishment of my presumption and the heat within my heart, when now I throw me on the ground upon my back, thou set one foot upon my throat and the other on my mouth and thus three times pass over me from side to side, crying shame upon me and contempt, and chief of all, bespeak me thus: 'Clodpoll, lie there, thou spawn of Bernardone, whence comes such great pride to thee that art a thing most vile'?"

And the Brother, out of holy obedience but right grievous, with as much courtesy as he could, fulfilled the bidding of Francis.

One day Francis asked one of the Brothers where he came from. "From your cell," replied the brother. Francis who wanted to follow Christ in absolute poverty, refused to occupy the cell again. "Foxes have holes," he said, "and the birds of the air have nests, but the Son of man had not where to lay his head. When the Lord spent his days in the desert praying and fasting, he had

neither cell nor hut, but took shelter at the side of a rock."

But there were times when Francis' heart was sad, especially when the Brothers wanted to make the rules of the Order easier. He would have sleepless nights, and doubts and regrets would assail him. One night the thought that he exaggerated the importance of asceticism and poverty and that he did not count enough on God's mercy, suddenly made him regret the use he had made of his life. He had a vision of the happy, peaceful home he might have had. The vision was so tempting and beautiful that he felt that he would give way. He chastised himself with his girdle till blood came out. But the vision remained. Then he ran outdoors without his garment and gathering up from the ground great heaps of snow, he placed them in a row and said: "Here is thy wife and here are sons and daughters and a maid and servant." Then he rushed into these images and trampled them under foot. The temptation left him.

One of the Brothers asked Francis to allow him to possess a psalm-book. Francis took a little dust and sprinkling it on his own head and that of the Brother, said: "Brother dear, first you want one book, and then you will desire another, and then you will aspire to become a learned man and teach others. And you will sit in a chair and say: 'Bring my psalm-book, bring my Bible, bring this and bring that? God is served best in humility and simplicity and purity of heart. Be careful that the spirit of holy prayer be not extinguished in you, and then you will require no books."

It happened during the latter part of Francis' life that he went for seclusion to a mountain retreat to meditate on the suffering of Christ. And with prayer and fasting and beating of the breast, he called on Jesus, the Spouse and delight of his soul. And he spake with Jesus now as his Lord and Master, then as his Judge, again as his Father and Friend. And with tears and cries he besought God to have mercy on sinners. And one of the Brothers having secretly crept near Francis heard him call out:

"Who art Thou, O most sweet my God? What am I, a vile worm and Thine unprofitable servant?" And this, Francis repeated again and again. And the Brother in great fear and humility asked Francis to explain these words he had uttered. And Francis, after rebuking the Brother gently, told him that in contemplation he had seen the depth of his own vileness and the infinite greatness of God. And among other things that God had spoken to him, He had asked of Francis to give Him three gifts. And Francis had answered: "My Lord, I am wholly Thine; Thou knowest that I have only the tunic and the cord and breeches, and even these three things are Thine; what then can I offer to Thy majesty?" Then God said: "Search in thy bosom and give Me what thou findest there." So Francis searched and found three balls of gold which he offered to God. And the Lord spoke to him: "These three offerings are holy obedience, most high poverty and glorious chastity which thou hast observed so perfectly."

After this, Francis with still greater fervour meditated on Christ crucified. And the vision of the Crucified One took possession of his soul, and he was quite transformed into Jesus by love and compassion. And after passing the night alone in prayer, towards the morning he had a vision. He perceived one who was man, and yet greater than man, coming towards him. And the figure stood, and his body was fastened to a cross. The face was beauteous beyond all earthly beauty; yet it was the face of suffering. And Francis was filled with joy unspeakable, seeing the beautiful face, and then with great pity because of the pain of the Crucified One. And as the figure retreated, Francis understood who it was that had come to him. And then he felt a great pain, and he perceived on his own body the stigmata—the marks of the wounds of the crucified Christ. These marks he retained to the last.*

* In his hands and feet were the scars of wounds, and in the scars were the impressions of nails; there was also a mark at his right side. The marks indicated the wounds of Jesus on the cross.

Francis knew that his days on earth were drawing near their end. He had become feeble, and at times he was blind, and he suffered great pain. But his spirit was strong as ever. He rejoiced in the fact that soon he would be freed from the body. When a Brother asked him whether a martyr's death would not have been preferable to such a long drawn-out daily suffering, Francis replied: "My son, that to me has been and is dearest and most acceptable, which it pleases God to let happen to me. Yet my suffering is far more grievous than any martyrdom." Every member of his body was in pain; and as he was unable to move himself, he depended entirely on those who tended him. There were moments of great depression and doubt and despair. But these were fleeting moments.

When the hour of his death drew near, Francis called the Brothers and bade them lay him upon the bare ground and remove his mantle, thus once more pledging his faith to his 'Lady Poverty'. "Welcome, Sister Death," he said. And turning towards the physician he added: "She is to me the gate to life." He asked a Brother to read the Gospel, and when the reading was over he bade the Brothers to sprinkle him with ashes. "I have done my duty," he said, "may Christ teach you yours. God is calling me. I forgive all my Brothers their offences and faults. Bless them all in my name."

At sunset, Francis' soul left the worn-out body. Outside the cell the larks were singing joyously. Within the cell a strange thing took place. Francis' body, so long contracted with pain, became supple and straight, and light seemed to shine in his eyes. And then for the first time, most of the Brothers saw the five wounds of the stigmata. And it seemed to them as though they were gazing upon the body of Christ Himself.

HINDU-MOSLEM TENSION.

Every month I read your journal as well as one other from India. From this American continent of efficiency and progress I try to see through the pages of the Indian periodicals, and wonder if I am really anywhere near the realities of India of the present time. Assuming that the written words represent the inward trend of events that are taking place in our country—assuming also that the present social unrest is absolutely authentic, I am yet at a loss to make out the necessity for so much talk. The devastating amount of verbiage that is poured out in half the dailies, weeklies and monthlies tends to leave one cold, particularly when I think of one important issue.

I do not dispute their absolute claims. Far from it. I agree that we must abolish (1) caste (in its degraded form), (2) seclusion of women, (3) Golami in educational institutions, and (4) arrogance in our governing classes. In other words, we must do our level best to bring about a political and social revolution through moral and peaceful means. Examples have been set by untold men and women for the rest of us to imitate. If we want a model social revolutionist, all we need to do is to point at Mahatma Gandhi. To him, again, we can point as an ideal political revolutionist. He is the apex of a vast pyramid. He is not a solitary example, but the symbol of hundreds of little Gandhis scattered throughout India.

So, not only in words but also in the matter of personal examples, Indian revolution that is impending lacks nothing. Yet in spite of every promise, there is something disheartening in the present unrest in our country. I mean the Hindu-Mohammadan tension. It thrives on such unimportant matters as musical processions going by a mosque, or, the killing of a calf. Why do we shed so many tons of crocodile tears on a cow when there are thousands of Pariahs who are our brother men and yet are treated worse than dogs? Is the holiness of a beast superior to the sanctity of Man in whom we perceive the

largest magnitude of Brahman? Imagine also those religious Mohammadans whose meditation on God can be interrupted by music. Pretty poor meditation! God does not want such cheap religious outlook. Can you conceive a man so religious and so deeply given over to praying that no sooner he hears some music than he runs out to kill men *who are images of God on Earth*? What an application of the teachings of a religion! Such a cheapening of the messages of Jesus, Buddha, and Mohammad is a spectacle over which one should laugh were it not for the fact that at present it makes the very angels weep.

Something must be done to point out the absurdity of it all. I propose that we should start to ridicule it. If we discuss the Hindu-Mohammadan tension seriously, it will become grimmer than ever. It is a disease that must be more than cured—it must be killed. And nothing can kill it so surely as ridicule. Let us level the heavy artillery of laughter against all theologies and the doctors thereof who preach killing men in order to abolish music-processions going by a house of God. Let us pulverise with laughter those unctuous persons to whom a cow is more sacred than their fellow-men. Let us mock into self-criticism and self-control those who think lip-service and "don't-touchism" to be the acme of religious life. Let us, in one word, laugh at the whole crew of officials, office-holders, self-seekers, and misleaders of men till they learn and behold themselves as perverters of Truth. In this grim hour of India's revivification, let us call upon that gracious God of laughter who kills evil without destroying the evil-doer. We have had enough of weeping and wailing. They have borne fruit. Now let us see what can be done by ridicule. It too, like the thunderbolt, is a weapon of the Lord.*

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* Extracts from a letter written to us by Dr. Dhan Gopal Mukherjee from New York, U. S. A. The words within brackets are ours.—*Ed., P. B.*

SRI KRISHNA AND UDDHAVA.

(*Continued from p. 520*).

बुधो बालकवत्क्रीड़ेत्कुशली जड़वच्चरेत् ॥
वदेदुन्मत्तवद्विद्वान्गोचर्यां नैगमश्चरेत् ॥ २६ ॥

29. Though wise, he should play[1] as a child ; though expert, he should move[2] about like an idiot ; though erudite, he should talk[3] like a lunatic ; and though well-versed in the scriptures, he should live[4] as if he were a cow.

[1 *Play &c.*—without considerations of position.
2 *Move &c.*—not having any definite plans.
3 *Talk &c.*—not seeking applause from people.
4 *Live &c.*—following no established code of conduct.]

वेदवादरतो न स्यान्न पाखण्डी न हैतुकः ॥
शुष्कवादविवादे न कंचित्पक्षं समाश्रयेत् ॥ ३० ॥

30. He should not be fond of upholding the ritualistic portion of the Vedas, nor be a heretic,[1] nor be given to barren argument ; in disputes arising out of empty discussions, he should take neither side.

[1 *Heretic*—acting contrary to the injunctions of the Srutis and Smritis.]

नोद्विजेत जनाद्धीरो जनं चोद्वेजयेन्न तु ॥
अतिवादांस्तितिक्षेत नावमन्येत कंचन ॥
देहमुद्दिश्य पशुवद्वैरं कुर्यान्न केनचित् ॥ ३१ ॥

31. The sage should not be vexed by people nor vex them himself. He should put up with vilifications and never insult anybody. For the sake of the body he should bear enmity to none, as beasts do.

एक एव परो ह्यात्मा भूतेष्वात्मन्यवस्थितः ॥
यथेन्दुरुदपात्रेषु भूतान्येकात्मकानि च ॥ ३२ ॥

32. The One Supreme Self alone dwells in the bodies of all beings and in one's own body, as the moon is reflected in so many vessels of water. And all bodies are of the same nature.

[A twofold reason for practising non-injury is furnished: First, as Atman, all creatures are one; and secondly, there is no essential difference between one body and another, all being composed of matter.]

अलब्ध्वा न विषीदेत काले कालेऽशनं क्वचित् ॥
लब्ध्वा न हृष्येद्धृतिमानुभयं दैवतन्त्रितम् ॥ ३३ ॥

33. Possessed of steadiness, he should not be sorry when he gets no food, nor be delighted when he gets it, for both these are controlled by destiny.

आहारार्थं समीहेत युक्तं तत्प्राणधारणम् ॥
तत्त्वं विमृश्यते तेन तद्विज्ञाय विमुच्यते ॥ ३४ ॥

34. He should strive[1] to procure his food,[2] for continuity of life is desirable. Through it one can reflect on Truth, knowing which one becomes free.

[1 *Strive &c.*—He should not leave this also to destiny.
2 *Food*—not delicacies.]

यदृच्छयोपपन्नान्नमद्याच्छ्रेष्ठमुतापरम् ॥
तथा वासस्तथा शय्यां प्राप्तं प्राप्तं भजेन्मुनिः ॥ ३५ ॥

35. The sage should eat food, good or bad, which comes of itself, and use clothes and bedding just as he obtains them.

[This verse suggests that a Paramahamsa should not be anxious to avoid comforts when they chance to come.]

शौचमाचमनं स्नानं न तु चोदनयाचरेत् ॥
अन्यांश्च नियमान् ज्ञानी यथाहं लीलयेश्वरः ॥ ३६ ॥

36. The man of realisation should observe cleanliness, wash his mouth and bathe, and go through all other observances, but not[1] because of scriptural injunctions, as I, the Lord, do everything of My free will.

[1 *But not &c.*—He should do them with perfect non-attachment.]

नहि तस्य विकल्पाख्या या च मद्वीक्षया हता ॥
आदेहान्तात्कचित्ख्यातिस्ततः संपद्यते मया ॥ ३७ ॥

37. He has no perception of differences, and if he ever had any, it has been removed by his realisation of Me. Till the dissolution of his body he sometimes has a semblance of it, and after that he is united to Me.

[This verse gives the reason why he is not a slave to scriptural injunctions.]

दुःखोदर्केषु कामेषु जातनिर्वेद आत्मवान् ॥
अजिज्ञासितमद्धर्मो गुरुं मुनिमुपाव्रजेत् ॥ ३८ ॥

38. A man[1] who has got sick of works that produce only pain, and is possessed of self-control, but has not inquired into the religion that leads to Me, should go to a sage as to a Master.

[1 *A man &c.*—Verses 38 and 39 deal with an aspirant after realisation.]

तावत्परिचरेद्भक्तः श्रद्धावाननसूयकः ॥
यावद्ब्रह्म विजानीयान्मामेव गुरुमादृतः ॥ ३९ ॥

39. Until[1] he has realised Brahman, he should serve the Teacher like Me, with care and devotion, having faith in him and never carping at him.

[1 *Until &c.*—After that he should behave like a Paramahamsa, as described in Verses 20—37.]

यस्त्वसंयतषड्वर्गः प्रचण्डेन्द्रियसारथिः ॥
ज्ञानवैराग्यरहितस्त्रिदण्डमुपजीवति ॥ ४० ॥
सुरानात्मानमात्मस्थं निह्नुते मां च धर्महा ॥
अविपक्वकषायोऽस्मादमुष्माच्च विहीयते ॥ ४१ ॥

40—41. But one[1] who has not mastered his passions, whose intellect—the guide to his sense-organs—is wild, and who is devoid of discrimination and renunciation,—such a man taking up the monk's triple staff for the sake of subsistence, is a destroyer of religion, and cheats the gods,[2] cheats himself, and Me who reside in his self.

With his impurities unconsumed, he is deprived of both this life and the life to come.

[1 *But one &c.*—Unqualified intruders into monasticism are condemned.

2 *Gods*—to whom sacrifices are made.]

भिक्षोर्धर्मः शमोऽहिंसा तप ईक्षा वनौकसः ॥
गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम् ॥ ४२ ॥

42. The duties[1] of a monk are control of the mind and non-injury; those of a forest-dwelling hermit are austerity and discrimination ; those of a householder are preservation of the lives of animals and performance of sacrifices ; while the duty of a Brahmacharin is service unto the Teacher.

[1 *Duties*—*i.e.*, principal ones.]

ब्रह्मचर्यं तपः शौचं संतोषो भूतसौहृदम् ॥
गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मदुपासनम् ॥ ४३ ॥

43. Continence—with the option of deviating from it at prescribed times,—austerity,[1] purity, contentment and kindness to animals are also duties for a householder. Worship of Me is a duty for all.

[1 *Austerity*—explained by Sridhara Swami as *Swadharma*, or performance of one's duties.]

इति मां यः स्वधर्मेण भजन्नित्यमनन्यभाक् ॥
सर्वभूतेषु मद्भावो मद्भक्तिं विन्दतेऽचिरात् ॥ ४४ ॥

44. He who[1] thus worships Me constantly and exclusively, through the performance of his duties, knowing My presence in all beings, soon attains to a steadfast devotion to Me.

[1 *He who &c.*—This and the next two verses set forth the result of the performance of one's prescribed duties.]

भक्त्योद्धवानपायिन्या सर्वलोकमहेश्वरम् ॥
सर्वोत्पत्त्यप्ययं ब्रह्मकारणं मोपयाति सः ॥ ४५ ॥

45. O Uddhava, through his undying devotion he

comes to Me, the great Lord of all beings, the originator and destroyer of all, their cause, the Brahman.

इति स्वधर्मनिर्णिक्तसत्त्वो निर्ज्ञातमद्गतिः ॥
ज्ञानविज्ञानसंपन्नो नचिरात्समुपैति माम् ॥ ४६ ॥

46. Having his mind thus purified by the performance of his duties, and knowing My Divinity, he becomes endowed with knowledge and realisation and soon attains to Me.

वर्णाश्रमवतां धर्म एष आचारलक्षणः ॥
स एव मद्भक्तियुतो निःश्रेयसकरः परः ॥ ४७ ॥

47. All this duty, consisting of specific rites, of those belonging to the castes and orders of life, if[1] attended with devotion to Me, becomes supreme and conducive to liberation.

[1 *If &c.*—Without the devotion it would merely lead to the Pitriloka, the sphere of the Manes. *Devotion* implies surrender of the fruits of work to God.]

एतत्तेऽभिहितं साधो भवान्पृच्छति यच्च माम् ॥
यथा स्वधर्मसंयुक्तो भक्तो मां समियात्परम् ॥ ४८ ॥

48. So I have told you, my friend, what you asked me about, viz., how a person attending to his duties becomes a devotee and attains to Me, the Supreme Being.

REVIEWS AND NOTICES.

THE VIGIL.—By Swami Paramananda. Published by the Vedanta Centre, Boston, Mass., U. S. A. Pp. 112. Price: Handsome flexible binding $2.00; cloth binding $1.50.

This nicely got up book is the second volume of the 'Poetry Series' written by Swami Paramananda. As is mentioned in the preface by Sister Daya, "'The Vigil' springs from the first volume like a flower from its branch." Hence he who would like to enjoy the full

beauty must go through 'Soul's Secret Door.' In both the volumes, the devotion—the intense love of the human soul for the Divine, is the central theme; but in 'The Vigil' there is here and there a note of Oneness which is the culmination of true Bhakti.

As we read the poems, we were charmed with the simplicity of their form and the mystical grandeur of their content. We quote the following for the benefit of our readers:

I keep Vigil,—
My altar-light burns day and night with the hope of Thy coming.
I know in my inmost depth that no mortal light can reveal Thy immortal face;
Thou art seen only in Thine own effulgence.
Yet with yearning hope in my heart,
I keep my little altar-lamp
Day and night, burning—burning!

How beautiful the lines are! All the poems seem to be the spontaneous outpourings of a Sadhaka communing in his Soul with God—the Essence of life and creation.

THE FUTURE OF INDIAN POLITICS.—By Dr. Annie Besant. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 351. Price not mentioned.

This publication of the 'Asian Library Series' is a hand-book on Indian politics. It gives us a short survey of the relations between India and Britain and gradually leads us to the complex questions of our national evolution and political emancipation. In it we find discussed all those problems which must be solved—specially the important issues like the complete independence of India, or her partnership in a commonwealth of free nations under the British Crown, or the like, which now exercise the minds of our leaders.

Coming as it does from the pen of one who has studied India critically, the book has a value of its own and may be liked by the students of Indian politics.

THE SPIRITUAL BASIS OF DEMOCRACY.—By Wilfred Wellock. Published by S. Ganesan from Triplicane, Madras, S. E. Pp. 310. Price not mentioned.

The book under review opens with a thoughtful introduction by Mr. Bertrand Russel and deals with the all-important problem of which humanity must make a satisfactory solution if it is not to die out. The author exposes therein the achievements of the modern civilisation and shows how it has failed to bring peace and happiness to the world. For, as is evident, the progress of science, the greatest contribution of this age, has increased the material comforts of the wealthy minority and perfecting the engines of destruction, become the indirect cause of international quarrels and fights.

The author has, however, the vision of a brighter prospect for humanity before him. He gives some practical suggestions which may serve as the basic principles of a future spiritual democracy. It is, according to the author, the discovery of a science of right living, embodying the universal ethical and religious ideals that may rid society of its disruptive evils, redeem men who have gone crazy with an insensate lust for power, and thus recreate the world.

"The dawn of a new day is at hand, the day of our civilisation. Love triumphant approaches love, that opens the door to the greatest thing in the world-life ; love, that is of God, and that, like God, is infinite and eternal."—Thus does the author nicely close the last chapter of his book. May his vision come true.

THOUGHTS OF THE GREAT.—By G. S. Arundale. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 222. Price Cloth Rs. 2/-; board Re. 1/8/-.

The advantages of the company of great men are too well-known. When such a rare privilege is not within easy reach, one may help oneself by reading the thoughts of great men and meditating upon their true import. It is with this purpose in view that Mr. Arundale has brought

out his 'Thoughts of the Great'. The quotations are from many eminent books and persons mostly of Europe. The book may be useful and instructive to many.

SEVEN MYSTERIES.—By Wayfarer. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 58. Price: Board Re. 1/-; wrapper As. 12.

The seven mysteries dealt with in this booklet are death, freedom, silence, beauty etc., and they are well written.

(1) Creative Power of Silence; (2) Faith as a constructive Force.—By Swami Paramananda. Published by the Vedanta Centre, Mass., U. S. A. Pp. 82 and 80 respectively. Price 75 cents each.

These form part of the 'Practical Series' published by the Vedanta Centre of Boston, dealing with such spiritual subjects as concentration and meditation, faith and self-reliance, and so forth. These two booklets consist of articles reprinted from the Vedanta monthly, 'The Message of the East'. To those who are familiar with the Swami's writings not much introduction is necessary. We recommend these two booklets to those who are interested in spiritual discipline and progress.

RED OLEANDERS.—By Dr. Rabindra Nath Tagore. Pp. 87. Price Rs. 3/-.

This drama in one act is published as the special Sharadiya (autumn) number of the Viswa-Bharati Quarterly in aid of the Pearson Memorial Hospital Fund. As is characteristic of all of Tagore's writings, one finds in this drama also a rare charm and subtle skill of a master-artist. The images brought forth by the Poet are so full of life and expression that one forgets that one is merely reading a play.

In the 'Red Oleanders', the craze for wealth is most vividly represented in all its hideous aspects, and the inevitable doom resulting from this inordinate passion comes in as a great relief.

Truly the Voice confesses: "I keep myself apart that it may become easy for me to plunder the world's big treasure-houses. Nevertheless, there are gifts that your flower-like fingers can easily reach, but not all the strength of my body,—gifts hidden in God's closed hand. That hand I must open some day." It is impossible to resist the temptation to quote, but we must content ourselves with assuring the readers that the play affords an instructive and enjoyable reading.

DJAWA.—A quarterly journal in the Dutch language. Published by the Java-Instituut at Weltevreden, Java.

This is a special issue published in honour of the President of the Java-Instituut, Prince Praboe Prangwadono on the occasion of his fortieth birthday and assuming of his new name Mangkoenagoro. Some of the articles of this number are devoted to the life of the illustrious Prince. Other articles on different phases of Javanese culture with plates and photographs add to the value of this interesting publication.

CURRENT THOUGHT, VOL. I, NO. I.—A monthly magazine edited and published by Mr. S. Ganesan from Triplicane, Madras, S. E. Annual subscription: Inland Rs. 5/- ; foreign Rs. 7/-.

We welcome this new monthly journal, mainly devoted to a 'comprehensive review of the latest productions in the world-thought.' This number contains a number of thoughtful and readable articles from the pen of some eminent writers. We wish the paper all success.

THE BUDDHIST ANNUAL OF CEYLON, VOL. II, NO. 2.—Edited by Messrs. S. W. Wijayatilake and S. A. Wijayatilake. Published by W. E. Bastian & Co., Colombo, Ceylon. Price Re. 1-50.

This annual review, dealing with the life and teachings of the Lord Buddha, contains several interesting articles and some beautiful illustrations which will be appreciated by all admirers and followers of the Prophet of Love.

NEWS AND NOTES.

Towards Peace.

Every one interested in the welfare and progress of our country must feel deep pain at the existing communal differences which so often end in ugly scenes. Mahatma Gandhi and some other patriotic souls have been trying all they can by writings and personal influence to put an end to such disasters and lay the foundation for a permanent state of peace and amity amidst all sections. But some of the recent happenings here and there proved too much for Mahatmaji, and as a leader he took upon himself the whole responsibility and for personal penance and purification underwent a long fast for twenty-one days. His fast immediately necessitated the sitting of a conference of our representative men. At Delhi a large number of them met and discussed how best to eliminate the sickening communal strifes. The conference came off successfully. And it is no doubt assuring to a certain extent that so far as the leaders at least are concerned a common basis and method of action have been secured.

But so far we have only arrived at the beginning of the problem. As a matter of fact, pelting of stones and breaking of bones are indulged in not by the class of men who assembled at Delhi, but by men who are sunk in ignorance and liable to be inflamed by blind and fanatical priests and other similar parasites. For almost invariably at the bottom of each communal quarrel we find some non-essential aspect of religion magnified and misunderstood as the real factor that starts the mischief. It is obvious, therefore, that the only effective remedy would be to bring about the different religious priests and preachers together and provide opportunities for exchange of views.

One practical step in this direction would be to found an All-India Institute of comparative religions. Another attempt towards the same goal may be made by establishing in each of the towns of the various provinces a Humanity Hall where on different days of the week prayers, sermons, lectures etc. would be conducted by different religionists. For instance, Sunday may be set apart for Christians, Friday for Mahommedans and so on. A third step would be to organise Seva Samitis which will conduct games, reading rooms, service and other aspects of social welfare. The members of these associations will, of course, consist of the youths of all communities. We hope these suggestions will attract the attention of the leaders and elicit helpful criticism.

The Vivekananda Society, Calcutta.

The Society, located at present at 78/1, Cornwallis Street, has for its object the propagation of the synthetic principles of the Sanatana Dharma as lived and taught by Sri Ramakrishna and Swami Vivekananda among the people of Calcutta. The report of the year 1923 states that in order to carry out this end it organised 35 public lectures on religious and philosophical subjects and also celebrated the birthday anniversaries of Swami Vivekananda and Lord Buddha. Besides, during the year under review, it had its usual monthly religious sittings in the different parts of the city, as well as its weekly classes in its own premises.

The total receipts of the year, including the last year's balance, were Rs. 5,085-2-9, and the total disbursements were Rs. 2,608-3-9. The balance was Rs. 2,476-15-0 of which Rs. 1,519-0-6 belongs to the Building Fund of the projected Swami Vivekananda Memorial Hall.

The Society appeals to our generous countrymen for funds, so that it may materialise its plan of building the Memorial Hall. Contributions may be sent to the Secretary of the Society at 1, Lakshmi Dutt Lane, Baghbazar, Calcutta.

THE R. K. MISSION INDUSTRIAL SCHOOL, BELUR, HOWRAH.

The usefulness of an Industrial School, imparting technical education, specially instructions in spinning, weaving and the like to our youths at this time of India's economic stress, is admitted by all. Owing to its limited scope and funds, the Industrial School at Belur can take at present only a small number of boys who are taught weaving and carpentry in the main. As the institution is a free one supplying the boys with all their necessaries together with free board and lodge, the strain upon its resources is great.

From the report of the year 1923 we come to know that so far, about a dozen of boys came out as experts in weaving and went home; there were nine students in the roll of that year. The expenses of the school and the boarding house are met by public subscriptions and donations.

Located at present in a temporary hut in the Math compound, the institution is in urgent need of a permanent house of its own and of funds for its general upkeep. Contributions in aid of this noble enterprise will be thankfully received and acknowledged by the President, R. K. Mission, Belur, Howrah.

THE R. K. MISSION SEVASHRAMA, BANKURA.

Since its foundation, this Sevashrama has been doing a great deal towards the service of the poor, suffering people of Bankura by nursing and rendering medical relief and other kinds of help. But unfortunately the floods of the year 1922 in the Gandheswari devastated the greater portions of the Sevashrama buildings and made the work of service almost impossible.

Owing to their poor resources, the authorities of the Sevashrama have not as yet been able to repair the damaged buildings and give effect to their schemes of constructing new buildings. They appeal to our charitably-disposed countrymen for funds in the name of

suffering humanity. Contributions may be sent to the Secretary of the Sevashrama.

THE RAMAKRISHNA MISSION FLOOD RELIEF WORK.

Our readers are perhaps aware from newspapers of the flood relief work that is being conducted by the R. K. Mission from various centres. We give below a short report of the work done :—

At Bhagalpur we have distributed 300 mds. of seeds to the peasants. Distribution of food grains has been curtailed, and our workers are giving monetary helps to the poor people for building huts.

In the district of Saharanpur which was seriously affected, we have opened three centres. At Ferupur and Kankhal we have given pecuniary help to 38 and 16 families respectively. Six blankets have been distributed to the Sadhus who were saved from the flood at Hrishikesh.

At Brindaban, which also was badly ravaged, we are giving medicine, diet and pecuniary help to the distressed people from our Sevashram there.

Winter is fast approaching, and the extreme necessity of food, clothing and huts to live in is being keenly felt everywhere. Help in the form of money and clothes, old and new, will be thankfully received at the following addresses: (1) The Secretary, R. K. Mission, 1, Mukherji Lane, Baghbazar, Calcutta ; (2) The President, R. K. Mission, Belur, Howrah.

SWAMI VIVEKANANDA'S BIRTHDAY.

The *Tithi* of Swami Vivekananda's sixty-third nativity falls this year on Saturday, the 17th January, 1925. We hope all public and private bodies celebrating this birthday will kindly send us their reports at an early date.
